REPORT RESUMES

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REPORTS ON "TEACH," TEACHER EDUCATION FOR ADVANCING THE CULTURALLY HANDICAPPED. FOUNDATIONS FOR TEACHER PREPARATION.

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IN CONSIDERING EDUCATIONAL FOUNDATIONS (PSYCHOLOGICAL, SOCIOLOGICAL, PHILOSPHICAL, HISTORICAL) FOR PREPARING TEACHERS OF THE DISADVANTAGED, PROJECT "TEACH" MADE RECOMMENDATIONS FOR AN IDEAL TREATMENT. (1) PSYCHOLOGY SHOULD BE TAUGHT ON A TEAM BASIS BY FACULTY FROM BOTH THE PSYCHOLOGY DEPARTMENT AND THE SCHOOL OF EDUCATION. (2) THE SOCIOLOGY COURSE SHOULD HAVE INCREASED FIELD WORK AND FIELD OBSERVATION. (3) PHILOSOPHY SHOULD BE POSTPONED UNTIL THE STUDENT HAS HAD SOME TEACHING EXPERIENCE. (4) IN HISTORY, GREATER HISTORICAL BACKGROUND IS NEEDED, AND A CONCENTRATION ON MINORITY-GROUP HISTORY IS URGED. IN SUMMARY, IN THE FOUNDATION AREA, JOINT TEACHING, JOINT APPOINTMENTS, AND JOINT COURSE DEVELOPMENT BETWEEN THE ACADEMIC DEPARTMENTS AND THE SCHOOL OF EDUCATION WOULD GREATLY IMPROVE THE PREPARATION OF TEACHERS FOR DISADVANTAGED AREAS. (RP)

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TEACHER
EDUCATION
FOR
ADVANCING THE
CULTURALLY
HANDICAPPED

TEACH

PROJECT REPORT • IMPLICATIONS AND RECOMMENDATIONS

Psychological
Sociological
Philosophical
Historical

FOUNDATIONS FOR TEACHER PREPARATION

ELEMENTARY TEACHER PREPARATION

SECONDARY TEACHER PREPARATION

READING TEACHER PREPARATION

1947

CALIFORNIA STATE COLLEGE AT LOS ANGELES
SCHOOL OF EDUCATION

REPORTS
ON
"TEACH"

Teacher Education for Advancing the Culturally Handicapped

School of Education
California State College at Los Angeles
January, 1967

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PREFACE

Project "TEACH", Teacher Education for Advancing the Culturally Handicapped, was a two year teacher-preparation study funded by the Office of Juvenile Delinquency and Youth Development, Department of Health, Education, and Welfare.

The Project, under the direction of Dr. Lyle Hanna and Co-directors Dr. Rexford W. Bolling, Dr. Lois V. Johnson, Dr. Kenneth A. Martyn, and Mrs. Elsa May Smith, was a cooperative undertaking of the California State College at Los Angeles, the Los Angeles City Schools, and the Youth Opportunity Board of Los Angeles.

The Project had one major objective, The Preparation of Teachers for Schools of the Inner City. But, it must be recognized at the outset, that whatever success achieved was due to the efforts of many dedicated people ranging across the spectrum from the student participants in the target schools and in the college program to administrative personnel in the Los Angeles City Schools and the California State College at Los Angeles. In the small space available for the acknowledgments, it is impossible to mention by name all those who contributed to the Project.

We wish to recognize the contribution of two pilot projects which furnished basic concepts to be expanded by Project TEACH. These were the Thomas Jefferson High School and the Utah Street Elementary School off campus programs. They developed the framework for teaching methods and techniques in the pre-service preparation of teachers for culturally disadvantaged pupils.

The study was an interdisciplinary approach to the preparation of teachers for disadvantaged areas using consultants from the areas of history, philosophy, psychology, sociology, and cultural anthropology. New curricula was developed to better prepare teachers entering the teaching profession for the specific tasks they will encounter in teaching children enrolled in elementary and secondary in culturally deprived urban areas. Thirty elementary majors and thirty secondary majors were selected to participate in the Project and received their teaching methods in participating schools in the target area, commonly called "Watts." This experience included method courses, observation, and participation programs in Compton Avenue Elementary School, David Starr Jordan High School, Markham Junior High School, One Hundred and Eleventh Street Elementary School, and Ritter Elementary School.

Due to the complexity of the program the results were published in a series of five reports. Included in the series are the following:

Project Report, Implications, and Recommendations
Foundation Courses for Teacher Preparation
Elementary Teacher Preparation
Secondary Teacher Preparation
Reading Teacher Preparation

It is hoped that these reports will be used in the formulation of teacher preparation programs and be used as a stimuli for further treatment and expansion of teacher preparation programs.

Grateful acknowledge is made to the staff of the Office of Juvenile Delinquency and Youth Development for their encouragement and review of the program. Appreciation is also expressed to Dean Sando, of the School of Education, who encouraged the staff of the School of Education to develop the proposal and to Dean Dahl, his successor, who has seen Project TEACH through to completion. Both men gave the leadership necessary to guarantee the success of such a cooperative effort.

Dr. Mary A. Bany, Chairman of the Elementary Education Department, and Dr. Robert J. Forbes, Chairman of the Secondary Education Department, assumed the leadership roles in their respective departments and insured the success of the program through allocation of staff time and the infusion of promising practices into the regular teacher preparation programs.

Special mention should be made of the efforts of Mr. Sam Hamerman, Director of the Office of Urban Affairs, for the Los Angeles City Schools. He devoted many hours in counseling the staff in the development of the original proposal and established a working relationship with the City Schools.

The contribution of Dr. Marian Wagstaff should be recognized. It was through her efforts that representatives from the college and from the Los Angeles City Schools met to explore the preparation of teachers for urban-area schools.

The names of the Co-directors have been intentionally left to the last as their contributions to the Project cannot be described by mere words. They devoted many hours beyond their regular prescribed load and developed insights to the problem which qualify them as experts in their respective fields.

Dr. Rexford W. Bolling worked with the Elementary majors and developed the reports on the teaching of reading.

Dr. Lois V. Johnson coordinated the Elementary curriculum development portion of the Project and abstracted research in the field, developing the Bibliography alphabetically by author under appropriate categories. This Bibliography includes over 450 items.

Dr. Kenneth A. Martyn coordinated the evaluation of the Project, edited the final report, and was responsible for the portion of the report dealing with the Foundation areas.

Mrs. Elsa May Smith coordinated the Secondary curriculum development report, supervised the teacher training program at the secondary level, and directed the secondary student-teaching program.

Grateful acknowledgment is made to the college students, who participated in the Project. Their reactions to various parts of the program have been the basis for the development of recommendations for pre-service and in-service programs for teachers in urban areas.

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CHAPTER I - INTRODUCTION

The work on the Foundations areas for Project TEACH was a cooperative effort of the academic departments in the School of Letters and Science, faculty members, and faculty members from the Foundation areas of the School of Education. The work evolved from a three-step process. First, the experience of students and faculty members in teaching the existing curriculum for teacher preparation and the basic liberal arts' core during the first year of the Project was reviewed. Second, the consultants in the psychological foundations both from the School of Education and from the School of Letters and Science reviewed this experience, made recommendations for a change in the courses. Then third, individual faculty members from each of the departments and some from off campus rewrote the curriculum and, in some cases, included the recommendation for additional readings and reading material to change the curriculum related to the experience of the students and the recommendations of the faculty. The result has been a program more directly tailored to the needs of teachers who are moving in disadvantaged areas.

Foundations' areas were examined in four areas: philosophical, historical, sociological, and psychological. In each case, the foundations courses were examined, not only in the light of teacher education program itself, but also, in the light of the basic liberal arts' core required by the college for all of the students. Thus, the general education course in each of these areas was considered a base upon which the more specialized upper division course for teachers could be built rather than a continuation of the situation that involved considerable overlap of the two courses.

Second, during the course of the curriculum examination, the original foundations' program which included a course in psychological foundations for three units, and a single course that included historical, philosophical and sociological foundations was drastically revised and broken up into separate courses. It was clear from the consultants' recommendations and the teachers and students involved in the program, that the objectives of the combined course were not being reached and in fact important objectives, particularly for teachers going to disadvantaged areas, were being largely ignored. Thus, the curriculum in that area is broken up in this report into three sections: Sociological and Anthropological Foundations, Psychological Foundations, and Philosophical and Historical Foundations, even though the curriculum at the outset of the Project did not reflect this organization.

Two sections of readings during the Project, one, for sociological foundations and one for psychological foundations based on the recommendations of the faculty members involved in the Project as well as the desire of the students to have readily available readings up to date would apply foundation objectives of the courses to teaching in disadvantaged areas. A most heartening aspect of the Project was the cooperation of faculty members from the School of Letters and Science in both the teaching and the examination of the course content and the preparation of the revised courses. Schools involved in teacher education curriculum throughout the country recognize the importance of this contribution of these faculty members.

Included within each section is a review and course outline not only of the foundations' course in teacher education program, but a required course in the general education or basic liberal arts' program required for all students. Examination of both courses required for proper perspective on the nature of the curriculum revisions involved.

CHAPTER II - PSYCHOLOGICAL FOUNDATIONS

At the beginning of Project TEACH, the teacher-education curriculum at California State College at Los Angeles included a required course in psychological foundations for all students entering both the elementary and the secondary program. This course was limited to three-semester units of credit under a revision of the curriculum based on due legislation in California.

During the pilot phase of the Project, all thirty elementary students and all thirty secondary students took the then existing psychological foundations' course. They did not take it, however, from a single instructor, so that five different instructors of the course consulted in answering the questions: (1) What revisions in the psychological foundations' course do you feel should be made at this time to make it more appropriate for teachers who plan to teach in disadvantaged areas? (2) If there were no limitations on units or formal curriculum limitations, what major changes would you make in the whole approach to psychological foundations for teachers who plan to move into disadvantaged areas? and (3) On the basis of your experience in the psychological foundations' course, what major changes in the whole teacher-education training program would you suggest for those students who are planning to teach in disadvantaged areas? The college faculty members teaching in the psychological foundations' area met and discussed these questions and their replies, and then formulated individual replies. Then Professor Georgia Adams, from the Department of Educational Psychology, and Professor Ann S. Richardson, Department of Psychology in the School of Letters and Science, reviewed the existing course outline and made recommendations for change.

During the second phase of the study, Professors Adams and Richardson examined the psychological foundations' courses, the replies from the faculty members, and the information from students, and proposed some fundamental changes in the character of the psychological foundations' course and also developed a book of readings that would make the work in the course more appropriate to those who are planning to teach in disadvantaged areas. The book of readings has also been reproduced. It was made available for the psychological foundations' faculty during the end of the second year of the Project.

The adult education required of all students in the college as the basic or liberal arts' core was also examined by committee consultants to the Project TEACH committee to see whether appropriate changes in the curriculum might be made that would increase the understanding and background that teachers have when they come into the more advanced social science courses particularly related to work with urban children. Among these courses is the required course, Psychology 150, Human Behavior. The consultants recommended that no major changes be made in this course as in its present form it provided an appropriate foundation upon which the more specialized, advanced courses could be built. Nevertheless, the Human Behavior course is itself a modification of the typical, introductory psychology course, and so it is included in this report so that the rationale for the decision can be made obvious to those interested in the psychological foundations' area of teacher education curriculum.

Finally, the Sociology 250 course in the general education program and Anthropology 250 were examined, and the Project staff agreed that each of these courses, while a part of the basic liberal arts' core, were important parts of the teacher training program particularly for students working in disadvantaged areas. On this basis, students planning to enter the teacher education program were advised to include these courses in their basic liberal arts' core. The Anthropology 250 course, Cultural Anthropology, is particularly appropriate as a prerequisite for this purpose and was revised to include an emphasis on the anthropology of urban areas. This action by the Anthropology Department in the School of Letters and Science greatly enhanced our work in the School of Education and its teacher preparation for disadvantaged areas.

EDUCATION 410 - Psychological Foundations of Education -- 3 units.
Prerequisite or Corequisites: Education 300.

CATALOG DESCRIPTION. Aspects of public school instruction are discussed on the basis or research and theory in educational psychology. The course is organized around two main areas: (1) the growth and development of the learner and (2) the teaching-learning process. In the first area, the developmental characteristics of students are considered, as well as the many interrelated factors influencing such development. Problems arising out of individual differences and typical problems of growing up are considered, as well as ways in which teachers can contribute to pupils' optimum mental, social, and emotional development through preventive and remedial measures. In the second area such topics as motivation, readiness, transfer, and practice are considered. Through the use of films, observation of children, and the completion of a case study (of a child of the age the student intends to teach), diagnostic thinking concerning the developmental and learning problems of individual children is encouraged.

COURSE OBJECTIVES

1. To broaden the student's outlook concerning the major factors to be considered in decision-making in classroom teaching.
2. To help students to realize that the causes of pupil behavior are multiple, complex, and interrelated.
3. To help students to view teaching as a lifelong activity of making and testing hypotheses about the best ways of handling recurring problems.
4. To assist each student in studying a child of the age he intends to teach, identifying recurring behavior patterns and making reasoned hypotheses concerning factors which may help to explain such behaviors and modify those which are "changeworthy."
5. To assist students in understanding the enculturation or socialization process, including developmental tasks for each maturity level.

6. To help the student understand the concept of "readiness" for learning experiences and to distinguish those aspects of readiness which can be improved through instruction, as contrasted with those in which physical maturation is critical.
7. To understand the ways in which the different aspects of development are interrelated.
8. To understand the significance of the child's experiences during the pre-school years as influencing the ways in which he will selectively perceive, remember, and react to various aspects of his environment.
9. To understand concepts which have proved useful in the study of individual differences, such as normal distribution, standard deviation, and standard error.
10. To understand the implications of cumulated research findings concerning motivation, reinforcement, interferences and other concepts related to the effectiveness of the teaching-learning process.

EXPANDED DESCRIPTION OF CONTENT

I. THE LEARNER

A. Heredity
    1. Mechanisms of heredity
    2. Characteristics affected by heredity
    3. Interaction of heredity and environmental factors

B. Pre-Natal Growth
    1. Principles of developmental direction
        a. Differentiation-mass to specific
        b. Asynchronous growth
        c. Growth gradients (cephalo-caudal, proximo-distal)
    2. Timing of prenatal growth
    3. Hazards to pre-natal development (e.b. Rh factors, maternal nutrition, maternal diseases (rubella, diabetes, etc.), drugs.)

C. Birth and Neonatal period
    1. Process of birth (shock, hazards)
    2. Neonatal recovery
    3. Sensory and motor abilities during neonatal period
    4. Relationship of length of human infancy to later flexibility of responses to different situations

D. Infancy and Toddlerhood
    1. Physical and sensory-motor development
        a. Growth rate--rapid but decelerating
        b. Individual differences in timing of physical growth
        c. Sex differences in timing of physical growth
        d. Development of basic motor skills as result of maturation and self-imposed practice

2. Mental growth
   a. Development of percepts
   b. Development of concepts
   c. Early language development
      (1) Orderly sequential development of repertoire of vowel and consonant sounds
      (2) Reinforcement of syllables and syllable-combinations which approximate words
      (3) Imitation of words spoken by associates
      (4) Importance of adult assistance in extending vocabulary and developing correct language patterns--through adult answers to questions, use of simplified communication, correction of errors in pronunciation, word usage, word forms, etc.
3. Emotional aspects of development
   a. Development of feelings of dependent security
      (1) Factors making positive contributions
      (2) Hazards to the development of emotional security (affectional, deprivation, rejection, etc.)
   b. Development of feelings of independent security (antonomy, self-reliance)
      (1) Relationships to improved competency in physical skills and communication skills
      (2) Significance of parent attitudes toward child's attempts to increase antonomy
      (3) Significance of parents' techniques and attitudes in setting limits for children
   c. Emotional aspects of child-rearing practices with respect to feeling, toilet-training, and other developmental tasks
   d. Hypothesized discussions of parent-child relationships (warmth, democracy, etc.)
   e. Research concerning relationships between these dimensions and the personality development of children
4. Social aspects of development
   a. Developmental tasks
   b. Cultural factors affecting the enculturation process (chiefly through their influence on parent attitudes and expectations at this age level)
   c. Interpersonal relationships
      (1) Most significant relationships with family members
      (2) Beginning relationships with peers (watching others, parallel play)

E. Early Childhood (the later pre-school years and transition into kindergarten)

1. Physical and sensori-motor development
   a. Negatively accelerated growth curve
   b. Improvements in coordination, balance, steadiness, endurance
   c. Sensory development, sensory handicaps
   d. Individual differences with respect to physical development
   e. Sex differences with respect to timing of physical growth (stressing low correlation of physical and mental development)

2. Mental growth
   a. Rapidity of concept development as child actively explores environment, and questions adults
   b. Reasoning ability in early childhood--intuitive use of concepts
   c. Continued language development--vocabulary, language patterns, decreased use of gestures, effect on interpersonal relationships of increased adequacy in communication, sex differences not as evident as in early research studies
   d. Development of concepts of number, relative size and position, time, space, etc.
   e. Attempts to measure mental development, reasons for low predictive validity of tests given at this age
3. Emotional and social aspects of development
   a. Developmental tasks of this age level
   b. Parent-child relationships at this age level, with special reference to changes in dependence-independence relationships, helping child understand sex differences and his own sex role, child's attitudes toward opposite-sex and same-sex parents, sibling rivalry, etc.
   c. Typical fears and anxieties of children at this age level--possible contributing factors, means of coping with fears
   d. Learning culturally accepted ways of dealing with fears and hostilities, differences in cultural expectations for boys and girls.

F. Middle Childhood

1. Physical and sensori-motor development
   a. Period of relatively slow growth
   b. Sex differences in timing of physical growth
   c. Individual differences in timing of physical growth
   d. Handedness
   e. Chronic illnesses and physical handicaps
   f. Importance of early and adequate screening for sensory defects
   g. Sex differences in the development of playground skills
2. Mental development
   a. Growth in reasoning ability--illustrations of ability in "concrete operations"
   b. Increase in size of vocabulary, learning multiple meanings for words, verbal fluency
   c. Developmental differences in types of definitions typically given
   d. Bilingualism as a factor affecting progress in reading and oral language development
   e. The linguistic abilities, reading achievement, and reading interests of gifted children
   f. Measuring mental ability with group tests

3. Emotional and social aspects of development
    a. Changes in dependency relationships to parents; ambivalence of children and parents rechange, tendencies toward overprotectiveness
    b. Sibling relationships
    c. Increased tendency to disguise feelings of fear and hostility
    d. Psycho-sexual development (latency period)
    e. Peer-group relationships
        (1) Increasing importance with age
        (2) Functions served by peer groups
        (3) Factors affecting friendship choices
        (4) The like-sexed peer group
    f. Cultural influences on the socialization of children (urban living, social class, prejudice, television and other mass media)
    g. Development of super-ego or conscience (identification, models, reference groups, factors contributing to development of rational vs. irrational conscience)
    h. Problems of middle childhood

G. Late childhood and pre-adolescence

1. A time of physical transition
2. Changing family relationships
3. Change in reference groups
4. The junior high school as an institution designed to meet the special needs of this transitional period

H. Adolescence

1. Definitions of adolescence (cultural, physical)
2. Physical development
    a. Individual differences in the timing of development
    b. Sex differences in timing
    c. Primary and secondary sex characteristics
    d. Frequent concern over physical appearance, awkwardness, deviations from ideal appearance
3. Mental development
    a. Increased reasoning ability, now capable of "formal operations"
    b. Increased heterogeneity of grade level groups with respect to mental age and all abilities highly correlated with mental age
    c. Deceleration in curve of mental growth
    d. Increased differentiation of mental abilities, convergent and divergent thinking abilities, the aptitude test battery
4. Social and emotional aspects of development
    a. The adolescent as a "marginal man"
    b. Psycho-sexual development; socialization of sex drive; ambiguity of standards
    c. Changing nature of the peer group
    d. Developmental tasks of adolescence

   - e. Re-examination of values, tendencies toward over-conformity with peers, increasing isolation of the adolescent sub-culture
   - f. Changing relationships with parents, ambivalent attitudes of adolescents and parents toward increased autonomy of adolescent
   - g. The ambivalence of the adolescent toward growing up
   - h. Special problems, such as juvenile delinquency, the drop-out problem, and the culturally disadvantaged

II. THE TEACHING PROCESS

A. Introduction to Theories of Learning

1. Consideration of two or more theories of learning as representative of the behavioristic and the cognitive approaches to understanding the learning process
2. Consideration of the advantages and limitations of experimentation with animals; of studies with children, utilizing simple tasks under laboratory-controlled conditions.
3. Consideration of illustrative implications of the different theories for teaching methods and curriculum planning
4. Development of a working model of the learning process

B. Principles of Learning

1. Motivation
   - a. The function of motivation as an energizer of behavior
   - b. Behavior influenced by the relative strength of motives to approach or avoid an activity, as well as by the learner's repertoire of responses
   - c. Types of motives (primary drives, acquired motives, anxiety as a motive for learning, stimulus change as a motive for learning)
   - d. The use of intrinsic motivation and extrinsic rewards
2. Readiness
   - a. Readiness of the learner for any learning experience as a function of interaction among such factors as:
     - (1) maturation of structures involved
     - (2) prerequisite learning
     - (3) pupil's perception of importance of learning experience (relevance to his goals or need-satisfactions)
     - (4) pupil's general attitude toward teacher and school situation
   - b. Inter-individual differences
     Pupils in a school group vary with respect to their readiness for specific learning tasks, and their potential level of achievement
   - c. Intra-individual differences
     Pupils grouped homogeneously with respect to probable rate of progress in reading (or some other school subject) will vary over a range of two or more grades with respect to achievement in other subjects.

3. Reinforcement
   a. Behaviors which are reinforced are likely to reoccur
   b. The "reward value" of an intended reinforcement can vary from child to child in terms of his reactional biography
   c. Immediate reinforcement tends to be more effective than delayed reinforcement
   d. The opportunity for novel, stimulating experience is a very effective type of reinforcement for most pupils
   e. Whether a child experiences "success" depends upon the relationship between his achievement and his level of aspiration
   f. Pupils tend to work most effectively when learning tasks are at a level of difficulty where success seems probable but not certain.
4. Practice
   a. Importance of practice in providing opportunities for the law of effect to operate
   b. Conditions of practice which facilitate learning
      (1) Demonstrating characteristics of a successful performance, stressing processes, rather than product alone
      (2) Helping pupils to utilize a variety of cues, to identify most relevant cues
      (3) Rewarding approximations to a successful performance
      (4) Diagnosing errors early before they become habitual
      (5) Providing opportunities for the student to appraise his performance (obtain feedback)
      (6) Simplifying learning tasks to facilitate initial learning and encourage student to continued effort (e.g. as in programmed learning)
      (7) Spacing practice periods for optimum learning efficiency; spacing reviews for optimum retention
      (8) Use of progressive-part method
5. Forgetting, Retention, and Transfer
   a. Interrelationships of forgetting, retention, and transfer (e.g. forgetting as a consequence of interference or negative transfer)
   b. Methods of measuring retention and transfer
   c. Theoretical models
      (1) Theoretical curve of forgetting
      (2) Theoretical models showing factors which influence extent of retroactive interference
      (3) Theoretical learning curves
         (a) Factors which tend to result in rapid initial learning, followed by increasing gains
         (b) Factors which tend to result in rapid initial learning, followed by deceleration
         (c) Factors which tend to produce learning plateaus
   d. Historical interpretations of transfer and their implications for curriculum development
      (1) Faculty psychology, or formal discipline

   - (2) Theory of transfer of identical elements
   - (3) Transfer as ability to use generalized explanations, precedures, attitudes, etc., in new situations.
- e. Factors affecting extent of retention, e.g.
   - (1) Meaningfulness of instructional materials
   - (2) Extent to which relationships have been understood
   - (3) Degree of overlearning ,
   - (4) Use of spaced reviews
   - (5) Proportion of time spent in "recitation," i.e., attempts to recall
- f. Factors affecting extent of transfer
   - (1) Similarity of new situation to situation in which behavior was learned
   - (2) Extent to which emphasis has been placed on improved methods of learning, use of relevant cues
   - (3) Extent to which pupils have been helped to discover generalizations and relationships

Evaluation

Students should be able to answer such assay questions as the following:

1. Describe how a child achieves and maintains his position in his peer group, classroom, or neighborhood.
2. Explain the contribution of play to children's growth and development.
3. Account for the lengthening of the period of dependency for children in a technological society. Consider the implications for families, schools, and society in general.
4. Indicate some psychological effects of children's physical growth.
5. Stone states that in our culture adolescence is a "cultural invention." In what respects is this true? How might this statement be criticized?
6. What is "middle childhood?" What patterns of physical growth, peer relationships, personality organization, and social adjustment are typical?
7. What are four important functions of the teacher in the teaching-learning process?
8. Using some child you know as an example, illustrate the interrelationships between the physical, mental, and social development of the school-age child.
9. What is meant by the term "developmental tasks?" List several developmental tasks of the later pre-school years (or any other period). Show how maturation is involved in the attainment of certain developmental tasks.
10. What factors in the environment of the pre-school-age child affect his language development?
11. What is meant by the term "social role?" Consider some child of your acquaintance. Describe his roles with his peer group, in the classroom, on the playground, at home, in church. Explain differences in his behavior in these situations in terms of differences in role expectations.
12. How is anxiety related to learning? To one's aspiration level? What are some factors which influence the aspiration level of a pupil?

13. How would you account for the fact that research studies on the effects of punishment on learning have not yielded consistent results. What factors might influence the effects of punishment on a child's behavior?
14. Show how "differentiation" and "integration" are involved in the acquisition of a concept.
15. Describe the major steps in problem-solving. Why is it important to have a clear notion of the meaning of problem-solving if you are to help others in problem-solving activities?
16. How does one's concept of self affect his effectiveness in learning? His personality development? How does a child develop his self-concept.
17. Illustrate differences in decision-making which result when a teacher begins to think of behavior as symptomatic, rather than as "behavior which must be stopped or changed?"
18. Name several factors which contribute to the establishment of a classroom atmosphere conducive to learning.
19. Give examples of methods commonly used to assess pupils' needs. Indicate cautions needed in their use.
20. What is the difference between "setting limits" for children and arbitrarily restricting pupil behavior?
21. What is usually implied when we say that a child is "too conscientious?" What factors contribute to the development of a "conscience" in children?
22. How can a teacher judge whether a pupil's conformity to authority is desirable or undesirable?
23. Why does a certain type of home atmosphere (e.g. indulgent, rejecting, accelerating) not have the same effect on all children?
24. Illustrate types of dependent behavior that you might encounter in your classroom. What actions on your part might have a beneficial or detrimental effect on the child's future handling of his feelings of dependency?

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SELECTED INSTRUCTIONAL FILMS: THE LEARNER

7085	Frustrating Fours and Fascinating Fives - 22 minutes
7086	Shyness - 20 minutes
7095	Principles of Development - 17 minutes
7113	Age of Turmoil - 20 minutes
7114	Social and Sex Attitudes in Adolescence - 22 minutes
7125	From Sociable Sixes to Noisy Nines - 22 minutes
7193	Heredity and Prenatal Development - 21 minutes
7238	Sibling Relations and Personality - 22 minutes
8018	Angry Boy - 33 minutes
9011, 9012	This is Robert - Part I -- 40 minutes, Part II - 40 minutes

SELECTED INSTRUCTIONAL FILMS: THE TEACHING-LEARNING PROCESS

6249	Willie and the Mouse - 11 minutes
6265	Reinforcement in Learning and Extinction - 8 minutes
7012	Importance of Goals
7212	Controlling Behavior Through Reinforcement - 16 minutes
7217	Learning Discrimination and Skills - 14 minutes
8037	Discovering Individual Differences
7203, 7204	Problem Method, Part I - 18 minutes, Part II - 16 minutes

NOTE: For additional films, film strips, tapes and other instructional materials, see a bibliography prepared by Dr. Odom, in January, 1961, entitled "An Annotated List of Instructional Materials Prepared for Instructors of Education 402, 410, and 413."

Suggestions for Adapting Education 410 to Provide Greater Emphasis on the Characteristics and Learning Problems of the Culturally Disadvantaged

> "The child develops within a social matrix. The nature of that matrix influences what he learns and how he feels about it, even though the processes by which learning takes place may be the same in all societies. Each culture and, to a lesser extent, each group to which the individual belongs provides patternings of expectations and relationships which

influences the development of the child's behaviors, skills, and attitudes."*

The following suggestions concerning principles to be emphasized in Education 410 are organized according to major sub-divisions of the Syllabus.

1. The Learner
   A. Heredity
   During class lectures and discussions on heredity, consider the way in which hereditary and environmental factors interact to affect intellectual development and intelligence test scores.

   Consider research studies on children in orphanages who have retarded language development which affects intelligence test scores; studies of adopted children, etc.

   Consider recent research studies concerning the early mental and social development of monkeys, ducks, puppies, and other animals, which indicate the critical importance of early stimulus deprivations, and other types of deficiencies in early experience. For a summary of several such studies, see: J. McV. Hunt, Intelligence and Experience. New York: Ronald Press, 1961.

   B. Prenatal Growth
   Consider research studies on the effects of serious malnutrition on the unborn child, as well as research studies on the effect of disease, drugs, and other factors. Consider social-class differences with respect to certain hazards to prenatal development, such as inadequate nutritional status of expectant mothers and inadequate prenatal care.

   C. Physical Development of Children
   Consider greater incidence of health problems among working-class children, as well as the tendency to neglect correction of sensory defects.

   D. Cognitive Development of Children
   Consider research studies on language development during the preschool years which indicate that children in the working classes, as well as children from large families in all social classes, tend to be below-average in many indices of linguistic development.

   Consider the importance of adult-child communication during the preschool years, and point out that mothers with several preschool children, as well as employed mothers, may have less time for communication with children.

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*John A. Clausen and Judith R. Williams, "Sociological Correlates of Child Behavior," Child Psychology, 62 Yearbook, National Society for The Study of Education, 1963, p. 62.

Review research which indicates how much intelligence test scores improved when orphanage children were given 50 hours of enriched language experience similar to that given in middle-class homes. Emphasize that the typical working-class home does not provide the same stimulus to language development nor the same interest in book learning as does the typical middle-class home.

Report on the work of such researchers as Brown and Bellugi to show the importance of adult guidance in developing language patterns, correct articulation, correcting the child's inaccurate concepts, answering his questions, and the like. See Manual of Child Psychology and P. H. Mussen's Handbook of Research Methods in Child Development.

Review Bernstein's article on the limitations of working-class vocabulary and language patterns.

Emphasize that teachers must not pre-judge children because of their working-class language patterns.

Clarify the tendency of working-class children to have more difficulty with abstract concepts, and therefore to need more experience with concrete materials as a basis for concept formation.

Emphasize the need for recognizing children of superior intellectual ability in socially disadvantaged areas and providing them with needed experiences in cultural enrichment and intellectual stimulation.

Emphasize that working-class homes provide less stimulation for leisure-time reading, (need for school to take children to library, etc.); consider also that working-class parents are less likely to be able to help their children with homework; that a good place to study is often not available.

Consider the research on the short-time orientation of the working-class culture, and the difficulty of motivating children to work for remote goals.

The special problems of the bilingual child and research studies on the value of preschool experiences in oral communication in English should be considered.

E. Emotional Aspects of Child Development

Consider factors which contribute to the emotional insecurity of culturally disadvantaged children, such as (1) strains and pressures upon parents (arising from irregular employment, poverty, etc.); (2) instability of family life, with father absence being common; (3) threats to the child's self-esteem arising from social devaluation of ethnic or racial group membership, from low achievement in school, etc.

Consider factors which contribute to the emotional security of children from socially disadvantaged areas, e.g. presence of extended family system in some ethnic sub-groups.

Consider factors which contribute to (or hinder) the child's development of a sense of autonomy. Positive factors would include: encouragement to early self-dependence in large families, responsibility for care of younger children. Negative factors would include: tendency of working-class parents to demand immediate and unqualified obedience, making little use of reasoning; tendency of working-class parents to use physical punishment of disapproved behavior much more frequently than they use rewards of approved behavior. As a result of these and other factors, working-class children tend to be guided in their choices more by fear of punishment than by hope of success or approval.

Review research on problems of sex identification in boys from father-absent homes; discuss the tendency for the mother to be the dominant parent in the families of some ethnic groups and possible effects on the boys in those subcultures.

Review studies especially Miller and Swanson's on different types of defense mechanisms used in lower social classes.*

F. Social Aspects of Child Development

Discuss social class variation in family structure, such as discipline more often being received from siblings; authority hierarchy within the family, with children often being "one step removed" from communication with father; middle-class role of father as companion for boys almost non-existent in working-class families.

Consider the factors in many culturally disadvantaged families which hinder conscience development (internalization of society's standards), e.g., the working-class parent tends to make less use of love-oriented techniques of discipline which facilitate identification with parent values, and to make less use of reasoning (which helps the child develop a rational basis for decision-making.)

Review special problems in father-absent homes. Cross-cultural studies which indicate that societies with a low accumulation of food resources train children to be aggressive and self-assertive; while those with a large accumulation of food resources train children to be compliant. (Clausen and Williams, op. cit., p. 65)

Discuss implications of social-class structure within ethnic and racial subcultures, e.g. pressures for school achievement put upon adolescents from upward-mobile families.

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*Daniel R. Miller and Buy E. Swanson, Inner Conflict and Defense. New York; Holt, Rinehart and Winston, 1960.

Stress greater dependence of culturally disadvantaged youth upon peer groups which may be alienated from adult society.

Indicate youth problems related to disorganization in adult society, e.g. identification with adults with criminal tendencies.

Consider social-class differences in attitudes toward authority, toward the school as an institution, the emphasis of working-class parents on the vocational values of instruction, the importance of the schools providing experiences for children which will help them to raise their level of aspiration.

2. The Learning Process

A. Motivation
Discuss variations with social class attitudes toward school learning, (e.g. middle-class parents tend to make allowance for child's immaturity but hold high standards for ultimate performance; they also give the child more guidance in setting subgoals). Parents in culturally disadvantaged areas may fail to show interest in child's school achievements or may exert unwise pressures toward unrealistic standards.

Children in culturally disadvantaged areas tend to have many attitudes which interfere with optimum progress in school (e.g. shorter time orientation, high impulsivity as opposed to ability to defer gratifications, etc.)

Tendency for many working-class children to set vocational goals which are unrealistically low or unrealistically high; factors contributing to realism in setting level of aspiration.

B. Reinforcement
Consider how social class affects what kinds of experiences are rewarding or punishing for a child.

C. Readiness
Consider the importance of "matching" educational experiences to child's level of readiness (in terms of abilities and previous learnings). Review research on the effectiveness of programmed instruction.

D. Retention and Transfer
Discuss ways of making learnings meaningful to working-class children; greater need for concrete experiences, etc.

Illustrate how school experiences can facilitate transfer of learnings into outside-school situations.

The American Urban Negro: His Personality and Its Cultural Determinants

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The question of Negro personality or of personality differences between whites and Negroes has been the focus of much attention and vigorous controversy both in popular writing and scientific studies. Consideration of racial differences and comparative evaluations are peculiarly sensitive to presuppositions, emotional distortions, and political misinterpretations. Yet the problem of racial characteristics and its relationship to social institutions is one of the most important theoretical issues in modern psychology. Scientific research, however, is not unaffected by political controversies and not unconcerned with the severe consequences imposed upon a group by caste sanctions.

From a practical point of view then, psychology is interested in the analysis of the effects of segregation upon the personality of the Negro and the application of such an analysis to the solution of the many faceted and acute social and psychological problems of the American Negro. The recent political and social changes in the status of the Negro have made imperative the necessity for understanding these problems and it seems clear, as Cayton (1955, p. 388) points out:

> For those who would deal with any aspect of the Negro question, a more penetrating analysis that is commonly found among scholars today, concerning the Negro's actual problem, the sub-structure of emotional tensions, and the types of character formation resulting therefrom, must be obtained before constructive work of real import can be done in this field.

Any discussion of the term personality must take into account the diversity of its meaning. Allport in 1937 reviewed the literature and indicated 50 meanings which are distinguished by theology, sociology, law, philosophy, and psychology. We can detect, however, within this broad range of definitions two basic conceptions of the word. One is the definition of personality in terms of outward appearances or activities while the other stresses personality as the inner substance of the person or self. The behavioristic psychologist reminds us that personality is simply a word and that anyone can use the term as he pleases. But for personality to become the object of scientific study it is necessary that it be defined in terms of empirical concepts, i.e., actual observations. This approach of course does not deal with the "inner man" but studies the stable characteristic behaviors of an individual. Those behaviors singled out for the scientific study of personality are most typically designated as being related to intelligence, attitudes, character (moral or ethical behavior), temperament (emotional balance) interests, opinions, and values. To the behavioristic psychologist of course the term "behavior" in this context refers primarily to the responses of the individual to various standardized test situations. These tests may require verbal responses or motor responses involving actual manipulation of objects, or merely checking answers to questions.

It must be recognized that the problem of denoting and measuring personality is not a simple one. The layman has a certain amount of faith in the applicability of the scientific method to almost any problem and it becomes important to indicate the limits of our approach to the study of personality. It is to be pointed out that the qualities of personality are not conceived of as continuous or linear, i.e., increasing in equal amounts as we think of the I.Q., but rather curvilinear in nature (Maller, 1944). In addition, the factors subsumed under the term personality are susceptible to change with time and situations. As Maller indicates (1944, p. 173):

> Personality tests, as compared with intelligence tests, may thus be considered less reliable, since a person's score may show considerable variations from time to time; less valid, since the personality qualities themselves may change in meaning and desirability; and less universal because of the differences in the pattern of social values.

It is fair to say that personality tests fall very short of our expectations. It is impossible on the basis of test results to predict or prevent personal and educational failure. Of even more restricted value are those techniques which claim to measure "the inner man" that is, the individual's emotion conflicts and his reaction to them. In the case of analysis of group characteristics, the picture is brighter. Tests are more useful and dependable when used to characterize or compare groups of individuals who are known to be different in important respects.

Probably one of the most important differences between groups is the designation of race and it is within the area of racial differences that personality tests have proven most useful. The term race, of course, has been called (Montagu, 1945) "man's most dangerous myth," and it is necessary to indicate precisely how the scientist, as opposed to popular and social interpretations, defines the concept of race.

Anthropologists state that there is only one human species (homo sapiens) and that within this species there are many variations or subdivisions. Race is really a biological concept which designates genetically isolated groups that differ in the relative frequency of certain genes (Anastasi, 1958). Isolation of groups is caused by geographic or social barriers and leads to a differentiation and distinction of physical traits. Skin pigmentation, a product of natural selection is a classic example of physically distinctive traits. As Pettigrew (1964, p. 61) says:

> Human skin does not differ between races in the number of pigment cells in anyone particular body region. Rather, an individual's skin color largely depends on the activity of a single enzyme system within the pigment cells. This enzyme system is apparently influenced by as many as five different genetic components which are genetically independent of other physical characteristics which differentiate Negroes and Caucasians.

and:

> Natural selection for beneficial genes acted differently upon these two groups, for dark pigmentation proved to be an adaptive means of allowing sufficient penetration of the faint sunlight of Northern Europe for the manufacture of vitamin D. Differences in nose shape between Negro and Caucasians provide a final example. The long, narrow noses more common among whites are thought to have been adaptive in warming up cold outside air before it enters the lungs, while the shorter, broader noses of Negroes seem more suited to warmer surroundings.

The question regarding the number of races has no biological basis. Races do not have sharp definable boundaries. Simpson, Pittendrigh, and Tiffany (1957) point out that one can, with authority, classify man into three to thirty races. Probably the simplest scientific classification (Boyd, 1950) identifies the Caucasoid, Negroid, Mongoloid, American Indian, and the Australoid races. There is no such group as a "pure race," since this would require a group of people all with the same genes: the concept is biological nonsense.

Race, then, as scientifically defined, offers little difficulty. The psychologist, however, must deal with the social interpretation of the term, since the problems of racial differences are of social, not of biological origin. It is indeed curious that a scientific term should have developed in the Western world such distorted political and social implications. Yet the history of slavery, segregation and racial extermination derives primarily from popular and vehement ideas of race and racial differences. The stereotype of the American Negro is a case in point. Are the stereotypes indeed only myths used to justify differential treatment of the Negro or is there an underlying basis of truth in such popular characterization?

Johnson (1944, p. 3) made an exhaustive study of the common assumptions regarding the personality traits of the Negro in America:

> One might compile a catalogue of "What Every White Man Thinks He Knows about Negroes." Its main themes would be as follows: The Negro is lazy. He will not work if he can get out of it. He cannot manage complicated machinery because he cannot give it sustained attention and will fall asleep. He is dirty, "smelly," careless of his personal appearance. He is fond of loud colors and flashy clothing. He is less inhibited than the white man, is more given to loud laughter and boisterous talk.

> He is a natural-born clown and mimic. He is endowed with an inordinate sexual passion which overrides all considerations of modesty, chastity, and marital fidelity. He has no sense of time, never gets anywhere on time. He does not know the value of a dollar and will spend his money on "foolishness" and then beg for the necessities of life. Even when he acquires property, he cannot take care of it. He is very gullible and is a great "joiner." He will join anything which promises a good time or a big noise or give him a chance to "show off". He is naturally religious, but his religion is all feeling, emotion, and superstition. He believes in ghosts, spirits, voodoo charms, and magic formulae. His mind works like a child's mind. His thoughts are shallow, his associations flimsy and superficial. His emotions are powerful but fickle. He is given to high criminality because he has no respect for life or property or morality and cannot control his impulses. He is incapable of appreciating the deeper values of white civilization, is incapable of self-government, and therefore must have the supervision and guidance of the white man.

The popular belief, of course, is that such assumed characteristics are genetically related to the Negro. In contrast, the psychologist, knowing that biological racial variation does not account for personality difference (Simpson, G., Pittendrigh, C., & Tiffany, L., 1957, p. 674) seeks first to establish actual personality differences and then to demonstrate the cultural determinants of these traits.

In 1944 Klineberg published an excellent review of the research (until 1940) on Negro-white differences in personality. He pointed out that the early work in this area involved mainly the use of intelligence tests, partly because of the availability of these scales, and partly because such tests were considered to reflect innate ability. The first study by Strong (1913), using the Binet Scale, compared children in the public schools of Columbia, South Carolina. He concluded that Negro children were retarded in their test scores as related to their chronological age. Strong assumed that the educational experience of the Negro children was the same as that for whites. That such an assumption was justified is blantantly untrue, especially in a southern state. The study was important, however, because it brought into question the problem of controls in comparative racial research.

The following year another study was done by Phillips (1914) again using the Binet but attempting to equate the Negro and the white children on the basis of home environment. Again it was reported that "if the Binet tests are at all a gauge of mentality, it must follow that there is a difference in mentality between the colored and the white children--." No statistical difference was reported by Phillips.

A more controversial study was done by Ferguson (1916) in which not only Negro and white students were compared on I.Q. tests but also Negro students with various degrees of skin color. Ferguson claimed that the schools from which his whites and Negroes were chosen were comparable but gave no data to support such a questionable view. The author concluded that "a superiority of the whites is indubitable." The Negro children were than divided by inspection into groups according to skin color: (1) pure Negro, (2) three-fourths Negro, (3) mulattoes, and (4) quadroons. Ferguson assumed, of course, that if whites were superior in abilities there would be an orderly difference of I.Q. according to Negro-white mixture. Indeed the results indicated definite superiority of the lighter Negroes. Thus the author promptly concluded that this relationship supported the theory of innate racial differences in ability since" - among Negroes in general there is no considerable social distinctions based on color. A colored person is a colored person, whether he be mulatto or Negro, and all mingle together as one race." Klineberg (1944, p. 31) asserts that a great deal of research leaves no doubt that strong lines of social and economic difference correspond closely to shading of skin color and that such sub-groups are not comparable in terms of cultural and socioeconomic background. More recent studies of skin color and mental test scores using socially homogeneous groups of Negroes completely invalidate Ferguson's work. As Wirth and Goldhammer (1944, p. 334) report:

> Heiskovitz (1926) made a study of their (Negroid traits) relation to intelligence test performance among Howard University students and found the correlations to be insignificant, that is to say, there was no demonstrable relation between (degree of) Negroid traits and intelligence. The same result was obtained by Peterson and Lanier in their study of Negro boys in New York City, and by Klineberg in the case of West Virginia rural Negroes.

And that the racial hybrid cannot be equated with the black man in terms of economic factors as well documented by Wirth and Goldhammer (1944, p. 348):

> Since by far the larger percentage of Negroes are employed by whites, the attitude of the latter group toward the employment of mulattoes and dark Negroes is of considerable consequence. Apparently no definitive study has been made of the employment policies of white employers with reference to their attitudes toward color difference in Negroes; but again, numerous observers report that lighter Negroes are given preferential consideration.

And in terms of social factors:

For the Negroes in Cottonville color is highly important socially and hence economically, as well as sexually; and part of its sexual importance is derived from its social and economic implications. A A light skin is considered an asset from all three viewpoints. With the preference for a light complexion is associated a desire for "good," that is, straight hair...to make a "good" marriage means to "marry light." The tendency of successful men to marry women lighter than themselves is one reason for the greater proportion of mulattoes in the upper class, another being the greater number of upper class Negroes descended from house slaves. A possible third is that because of the general preference, Negroes with light skins have a better chance for advancement, although on this point our material is contradictory.

Klineberg (1944) concludes his review of these early studies on racial differences in ability by pointing out that, although their validity has been questioned, they at least brought into focus the problems inherent in racial comparisons. It is now fully recognized that test differences are radically distorted by such factors as educational facilities, cultural attitudes, socioeconomic background, and geographic location.

Later research concerning the problem of racial differences in intellectual ability took into account with varying degrees of preciseness, the additional problems of selective migration, urban-rural differences, fathers' income and occupation, factors of motivation testing rapport, cultural norms which relate to competitiveness, social manners, and even nutritional factors. Klineberg summarized his review of the research up to 1940 and the problems relevant to such studies as follows:

> Together they (problems) represent what seem at the present time to be insurmountable difficulties in the way of an objective, scientifically acceptable methodology in this field. The complications which they introduce must lead to the conclusion that racial differences have not been demonstrated by means of intelligence tests, since so many nonracial factors enter into the results. The tests have, however, revealed a number of differences between the groups, which it is important to keep in mind in connection with any survey of the present status of the Negro. In terms of achievement of the type measured by the tests, we must state that the Negro is on the average inferior; in terms of aptitude or innate capacity, no such statement can be made. It is doubtful whether the mental testing technique will ever lend itself to any comparison of native differences independent of the background factors involved (Lineberg, 1944, p. 81).

To this burden of complicating factors in establishing scientific facts of racial intellectual ability is added what Pettigrew (1964) calls the "Scientific Racist" position. A certain group of psychologists, members of the American Psychological Association, gained wide attention in the press with their announcement that "Negroes as a group do not possess as much capacity for education as whites as a group" (McGurk, 1956, p. 96). Critical analysis of the work of these scientists (Henry Garrett, Frank McGurk, and Audrey Shuey) indicates clearly that their conclusions are in no way substantiated by their data.

Despite such limitations, both methodological and ethical, modern psychology has made important theoretical and empirical progress in this area. Pettigrew (1964) emphasizes that the old issue of environment vs heredity has been replaced by an interest in environment and heredity, that is, an interaction approach, as illustrated in a study by Cooper and Zubek (1958). These investigators used two genetically different groups of rats designated as "bright" and "dull" and showed conclusively that performance on a maze test largely depended not on genetic factors but on differences in early environmental conditions. J. Hunt (1951) outlines this modern concept of racial differences in his book Intelligence and Experience in which he states that intelligence is not a process which is genetically rigidly fixed; rather, it is a capacity that, within very broad hereditary boundaries, is susceptible to a wide range of environmental influences.

Within such a new orientation to the problem of racial intelligence, a series of studies indicating its environmental determinants have supported Hunt's viewpoint. Thus, it has been shown that early educational methods can cause significant increases in tested I.Q. (Kirk, 1958); that pre-natal maternal malnourishment can impair the child's intelligence (Harrell, Woodyard, and Gates, 1956); that broken homes produce children with lower intellectual ability (Deutsch, 1960) and that personality problems can impede intellectual development (Weisskopf, 1951). The position of the scientist then on the question of that aspect of Negro personality we call intelligence is well stated by a Harvard psychologist when he says:

> From the array of data, the overwhelming opinion of modern psychology concludes that the mean differences often observed between Negro and white children are largely the result of environmental, rather than genetic, factors. This is not to assert that psychologists deny altogether the possibility of inherited racial differences in intellectual structure. There may be a small residual mean difference--small not only because of the demonstrably sweeping influence of experience, but also because the two "races" are by no means genetically "pure" and separate (Pettigrew, 1964, p. 133).

Ultimate understanding of the American Negro must rest, of course, upon more than an analysis of his intellectual capacities, and in spite of the inadequacies of our measuring instruments, a great number of experimental studies have been done to determine whether the Negroes differ from comparable whites in their personality patterns. Many methods have been employed to establish such differences. Anastasi (1958) describes seven types of research relevant to this issue: (1) descriptive accounts, (2) vital statistical analysis, (3) content analysis of a subculture's literary and art productions; (4) community studies, (5) public opinion and attitude surveys, (6) observation of child-rearing practices and (7) studies of individuals by use of interviews and personality tests. The psychologist is interested in the use of standardized personality tests which are classified as paper-and-pencil tests, performance tests, and projective tests. The paper-and-pencil type including rating scales, questionnaires, and other data forms that require a verbal response. Performance tests provide actual situations in which the behavior of the individual is observed. The so called "projective technique" involves the presentation of ambiguous stimulus configurations and an analysis of the subject's interpretation of the material.

Klineberg's 1944 review of the early analyses of Negro-white personality differences includes findings deriving from all of these forms of measurement. For example, as early as 1931, Sumner, using a questionnaire, indicated that Negroes do not tend toward neuroticism more than whites. Rating scales received little attention in these early investigations except to determine the patterns of racial stereotypes. Performance tests, presumably measuring such characteristics as honesty, persistence, inhibition, etc., were not widely used in early racial comparison research and only one study of American Negroes involved the use of projective technique. Hunter (1937) using the Rorschach test of the introversion-extroversion dimension of personality, found that the stereotype of the Negro as an extrovert was substantiated.

A perusal of these initial studies makes it very clear that the methodological problems found in investigations of intellectual ability seriously affected in the same way the results of personality research. Klineberg (1944, p. 138) evaluated the findings:

> The differences between Negro and white personality as reflected in tests and experiments seem not to be marked. There is an inconsistency in the findings, and significant differences are rare. This is undoubtably due in part to the nature of the tests, probably also to the fact that a substantial similarity in cultural background results in a corresponding similarity in the responses to the tests. We can only repeat that the conclusions obtained through the use of tests cannot be more valid than the tests used, and that completely satisfactory research in this field will have to wait until psychologists have devised more adequate measures for the study of personality.

More recent experimental studies of Negro-white personality differences have corrected many of the methodological faults of the early research. More rigorous measuring instruments have been developed and more adequate sampling techniques and experimental designs are being used. It is not surprising, however, that various investigators stress different aspects of personality and apply the measuring technique most appropriate to their concept of what personality means. Such diversity of approach makes it impossible at the present time to designate a complete pattern of test behavior that we can call the "Negro personality."

It is instructive, nevertheless, to review the recent work in this area and to seek for some commonalities among the research results. Only the more experimental research will be considered since field deservations and depth interviews of individuals do not reflect the monothetic approach of the scientist in search of general laws of behavior. Thus, the sociological, individualistic approach of Sutherland (1942), Davis and Dollard (1940), Frazier (1940), and Warner, Junker and Adams (1941) in their studies sponsored by the American Youth Commission will not be reported. Clearly such researches are necessary and of great heuristic value, but matters of interpretation and quantification prevent their incorporation into more objectively oriented findings.

In 1947 Kenneth and Mamie Clark published a famous report dealing with racial awareness in children, a problem thought by psychologists to be extremely relevant to the formation of Negro personality. The Negro children in the study were given dolls, identical except for skin color (white and brown) and were asked to respond to questions. Results indicated that by the age of three, the Negro child is aware of his racial identity and prefers white dolls and white companions. Other investigations (Goodman, 1952; Stevenson and Stewart, 1958) found that older Negro children retain these self-disparaging attitudes. Laboratory studies show that even when Negroes know their mental ability is equal to that of companion whites, they feel inferior (Katz and Benjamin, 1960).

How such feelings of inferiority affect the personality in total we do not know. Reasonably, one could suggest that there would be anxiety and fears. Negro children (9-14 years) tested by projective techniques did indeed manifest a perception of the world as more dangerous and hostile than did a comparable group of whites (Pettigrew, 1964). Low self-esteem is evidently also correlated in Negroes with a need for social power and dominance. Projective techniques applied to a representative sample of Negro males demonstrated that this is probably true (Veroff, Atkinson, Feld, & Gurin, 1960). Kardiner and Ovesey (Karon, 1958, p. 45) on the basis of a very thorough study, summarized what they found to be the effects of Negro low self-evaluation:

> His low self-esteem may be reflected in unrealistically high aspirations. It may also be manifested by apathy, hedonism, living for the moment, or turning to a life of crime. The anxiety-provoking feeling of being angry leads him to act ingratiating but removed, hesitant, mistrustful, and to focus on what is manifest and simple: he is afraid of looking into anything too closely. The anger is denied and there may result a cover of good humor and affability, as well as irritability. This denial of hostility also leads to passivity and resigned acceptance, to not meeting problems head on. There is a general diminution and constriction of his emotional life as a result of this denial of aggression. His suppressed rage may be manifested, therefore, as fear, submission, irritability, explosive discharges, ingratiation for purposes of exploitation, or even denied altogether and expressed as laughter.

It is well known that a high percentage of Negro children as compared to whites come from broken homes (Deutsch, 1960), and particularly father-absent homes (US Bureau of the Census, 1962). Recent psychological research has demonstrated that father-deprived Negro children (and white children) exhibit a need for what is called "immediate gratification," that is, an inability to wait for reward. (Mischel, 1961). Children who exhibit this characteristic also tend to be less responsible in social situations and less motivated to achieve (Mischel, 1961). Perhaps even more serious, in respect to children from fatherless homes, is the observation of sexual maladjustment, particularly among Negro boys. Objective testing has shown that Negro males, compared to white males, score high on indices of femininity (Caldwell, 1959). Such findings are not surprising. Research has stressed that importance of the father in the development of masculine traits in males (Mussen and Distler, 1959) and has pointed to a tendency for this effeminate aspect in Negro boys to be linked with juvenile delinquency and exaggerated masculinity (Pettigrew, 1964).

Investigations of the behavioral patterns of Negro interaction with whites reveal certain prevalent personality traits. Negro children are more cautious and sensitive to others in a social situation (Yarrow, 1958). A study comparing the personality of Negro children in segregated and non-segregated high schools found that Negroes are more anxious in the integrated institution (Pugh, 1943). In trying to relate to their white contemporaries, the lower class Negro child typically show little effort to excel (Merbaum, 1960), while the upper class Negro class exhibits strong achievement behaviors (Boyd, 1952).

In relations to the attitudes toward white Americans, it is well established that the urban lower class Negro feels intensely negative (Newsweek, 1963) and that the darker he is, the more anti-white his feelings (Pettigrew, Unpubl. paper). The Negro has his stereotypes of the whites which are highly unfavorable. He also shows marked prejudice toward minority white groups such as Puerto Ricans (Newsweek, 1963) and Jews (Clark, 1946). Behavioral expression of anti-white attitudes of course will vary according to Geographic location, socio-economic grouping, and individual differences, but it is probably true, as Pettigrew (1964) states, that most lower economic classes of Negroes withdraw into passivity and social isolation.

In spite of the vast amount of research devoted to the examination of Negro personality patterns, it is apparent that it is not yet possible to list with clarity and precision the behaviors and attitudes to be expected of the average urban Negro American. True, we can summarize the findings of scientific investigations that have been reviewed here and in that case, we might describe the Negro personality as follows:

The child very early in life becomes aware of his color. He rejects his own image and aspires to be white. These self-deprecating attitudes persist in adult life with a permanent feeling of inferiority. Because he so often comes from a broken home he suffers further personality disability. He craves immediate goals and rewards, a fact reflected too, by his low motivation to achieve, either in school or in his occupation. Because of his felt inferiority, he regards the world about him as dangerous and hostile. His reactions to such threat may be varied, from meekness, submission, caution, apathy, and resigned acceptance to irritability, hedonistic self-indulgence, aggressiveness, and criminal behavior.

Obviously, such a picture is not adequate. First, it is incomplete, and secondly, it is essentially negative. A more subtle fault is that we speak of the "American Urban Negro." It is becoming increasingly clear that we cannot equate Negro populations. Many researchers are finding striking differences between Negroes in terms of socio-economic class, geographic location, education, age, familial patterns, and color. These complicated problems of sampling have not all been solved. Experimental studies to date are numerous but diverse in the conceptualization of the term personality and in the kinds of instruments employed for its analysis. As Klineberg (1944) pointed out long ago, such complications cannot be eliminated. The answer, of course, is to establish a coordinated program of interracial research with as many samples of as many populations as possible.

COURSE DESCRIPTION

Social Sciences Division, Psychology Department

1. Course Title: Human Behavior

2. Course Number: 150

3. Catalog Description: Acquaints the student with the history of man's persistent efforts to understand his own behavior, encouraging an appreciation of the scientific method and a readiness to apply it to problems of human behavior.

4. Course Objectives: To acquaint the student with the history of man's persistent efforts to understand his own behavior, encouraging an appreciation of the scientific methods and a readiness to apply it to problems of human behavior, to bring about both a comprehension of the extent to which man's behavior can be predicted and controlled at present, and an understanding of the ethical issues involved in such control of behavior.

5. Expanded Description: A brief history of man's attempt to understand his own behavior; common sense notions about behavior; the

influences of needs and cultural values upon the acceptance of generalizations and upon the definition of research areas.

The major tools and methods of psychology: statistical inference; clinical observation; the experimental methods.

Problems in the prediction of behavior; ethical problems involved in the prediction and control of human behavior.

A thorough examination of basic behavioral problems to illustrate scientific investigation, e.g., analysis of the origins of racial prejudice, intelligent as compared with unintelligent behavior.

7. Programs to which applicable: (Underline as appropriate)
   A. General Education
   B. Departmental Undergraduate Program
      a. Core course
      b. Additional Departmental Requirement (Specify)__________
      c. Elective
      d. Other (indicate) __________
   C. Programs in other Divisions or Departments (Specify)__________
   D. MA Program (__________and/or Social Science)
      a. Core
      b. Additional Departmental and/or Divisional requirement (Specify) __________
      c. Elective
      d. Other (indicate) __________
   E. M.S. Program
      a. Core
      b. Required of all majors
      c. Electives
      d. Other (indicate) __________
   F. Elective
   G. Credential Requirement (which credential?) __________

8. Methods of Evaluation: (underline as appropriate)
   A. Examinations - (1) Frequency:
      Final
      Periodic-one, two, three, four
      Other (specify) __________

      Type:
      Objective
      Essay
      Oral
      Performance
      Other (specify)
   B. Term Reports - Oral
      Written
   C. Projects - Field Trips
      Library Research
      Workbooks
      Other (specify) __________
   D. Laboratory Techniques
   E. Class Participation - Discussion
      Panel or group
      Class leadership
      Attendance

F. Readings - Newspapers
Periodicals
Books

Oral Report
Written Report

9. Methods used in teach course: (underline as appropriate)

Lecture
Discussion
Demonstration
Supervised Experimentation
Other (specify) ______________________________

10. Teaching aids utilized: (underline as appropriate)

Maps
Motion pictures
Slides and projections
Blackboard
Artifacts
Demonstration apparatus
Other materials (specify) ______________________________

11. Syllabi, Examinations, Readings lists, Bibliography
(Texts have not been selected at this time).
Probable text:
Ruch, F. L. Psychology and Life. Chicago: Scott, Foreman and Co., 1958.

CHAPTER III - SOCIOLOGICAL FOUNDATIONS

Both the Departments of Sociology and Anthropology worked with the members of the faculty in sociological foundations to develop the teacher education program and to revise it to make it more appropriate for teachers teaching in disadvantaged areas. Major effort was expended on the revision of the general education course content, not only to bring it up to date as it relates to the urban environment, but also to relate it to questions of motivation and role as they are derived from the culture and group process in the school environment.

The major consideration in this section is to develop, first of all, a separate course in sociological foundations so enough emphasis can be given to the problems of group process and culture that the cultural shock of the teacher going into disadvantaged areas may be lessened. It is on this basis that the Sociology 150 course and the Anthropology 150 course in the general education program became by advisements requirements for teachers coming into this program. The revisions in the anthropology course, to make it more appropriate to the urban environment, are particularly notable. Professor Ewald's contributions should be examined with care in this regard.

In combination then, with the sociology-anthropology courses taken in the general education program, the prospective teacher for disadvantaged youth takes the sociological foundations' course, as revised in this Project, would be much more appropriately equipped to cope with their new cultural environment than that prior to the development of this curriculum.

ORIGINAL COURSE

California State College at Los Angeles - School of Education
June 1964
Education 400 - Historical, Philosophical, and Sociological Foundations of Education - Course Outline, tentative for '64 - '65

This course of study is designed to give the instructor an overall view of the basic nature of the course. It is not intended as a specific outline that must or should be followed nor is any instructor expected to follow the outline in any prescribed manner. The approach to the course and the methods used are to be determined by the individual instructor.

Suggested current issues in education--pervasive problems adaptable to historical, philosophical, and sociological investigation.

1. Education for an elite clientele versus education that may serve as discussion topics for all.
2. Education for private purposes versus education for public purposes.
3. Education for the individual versus education for the society or state.

4. Education for religious aims versus education for secular purposes.
5. Education for intellectual development versus education for utility.
6. Education for liberal ends versus education for vocational goals.
7. Education for knowledge as an end in iteelf versus education as a means.
8. Education for what to think versus education for how to think.
9. Education for discipline, control, and conformity, versus education for freedom.
10. Education for adult purposes versus education for children's needs.
11. Education for training the mind versus education for applying the mind.
12. Education for the past versus education for the present or future.
13. Education for local, state, national, or international goals.

Table of Contents

1. Unit I -- Historical Foundations of Education
2. Unit II -- Philosophical Foundations of Education
3. Unit III -- Sociological Foundations of Education
4. Suggested Evaluative Procedures
5. Bibliography, Recommended Reading List, A-V Materials

Unit III -- Sociological Foundations

I. Topic: The School as an Institution of Society.

II. Objectives to be achieved:
   A. Long range:
      1. To aid students to develop their ability to conduct a sociological analysis of current educational policies and practices.
   B. Immediate or short range:
      1. To provide students with the sociological data of education essential to the performance of first level sociological analysis.
      2. To help students formulate concepts concerning the contextual relationahip between varying social goals and actual and proposed educational policies and practices.
      3. To help students develop the ability to relate individual differences to cultural and societal differences and, in turn, to recognize the effects of these factors of difference on educational issues.
      4. To provide students with the opportunity to examine current issues in education within the context of current, local, national, and international social issues.

III. Questions to be answered:
   A. To what extent is the school system in the United States affected by and to what extent does it reflect current sociological and economic beliefs and conditions?

B. Can the present system of education in the United States provide equal educational opportunities for all and, at the same time, provide for efficient manpower development in a world demanding highly specialized technicians?
C. Is there a necessary controversy between the concept of education as the conservator of tradition and the concept of education as the force for accomplishing social change?
D. Can the present school system in the United States perform all of the varying functions being demanded of it by the forces of rapid social change, or does society need to consider a single or many new social institutions as substitutes of addenda?
E. What evidence does sociological analysis yield toward the solution of the questions of:
  1. Who shall be educated?
  2. What shall be taught?
  3. Who shall control education?
  4. Who shall teach?

IV. Content
  A. Culture and personality - man learns his human nature within a specific social context.
    1. Man lives in two environments - the physical and the man-made or cultural.
      a. Culture when defined as an instrumental reality which has come into existence to satisfy the needs of man beyond simple adaptation to the environment includes:
        (1) Inherited artifacts, goods, technical processes, ideas, habits, and values.
      b. The direct motive for human actions is couched in cultural terms and conforms to a cultural pattern.
        (1) Culture modifies human innate endowment.
      c. Culture and social organization are human creations which may then be altered.
    2. Every man is:
      a. Like all other men.
        (1) Some personality determinants are universal to the species.
        (2) Interdependence demands adjustment to traditionally defined expectations.
      b. Like some other men.
        (1) i.e., intellectuals, athletes, desert folk.
      c. Like no other man.
        (1) Determined by the individual's mode of perceiving, feeling, needing and behaving.
    3. Personality determinants
      a. Biologically inherited potentialities.
        (1) Which can be actualized in the particular environment.
        (2) Group membership.
        (3) Role.
        (4) Situational.
      b. The personality of an individual is the product of inherited dispositions and environmental experiences.
      c. Opposing frames of reference.

- (1) The major factors of personality traits and characteristics are inherited.
- (2) All men are born exactly equal - personal differences are the sole result of environmental forces.

- B. Culture and education
  - 1. Knowledge is an absolute derived necessity of culture.
  - 2. Personality is partially learned from the culture.
  - 3. Skills are culturally determined.
  - 4. Culture structures the conditions of learning.
    - a. Culture only determines learning in a group.
    - b. Individuals make their own selections from the culture.
    - c. Deviation is a property of all biological organisms.
    - d. Teachers give culture a personal flavor because they too learn culture.
  - 5. Opposing frames of reference
    - a. Personality inherited - education to enhance good and suppress evil.
    - b. Environment the key factor - education to provide the proper environment.
  - 6. Cultural differences in the school or specific classroom.
    - a. Inculturation - learning the dominant culture.
    - b. Acculturation - making all groups the same.
    - c. Cultural pluralism - maximizing cultural similarities and differences.
- C. The social heritage - two modes of examination.
  - 1. Intellectual resources.
    - a. The means of communication.
    - b. The techniques of industry.
    - c. The techniques of amusement.
    - d. The sciences.
    - e. The fine arts.
    - f. The popular beliefs.
    - g. The prevailing ideals.
    - h. The folkways.
    - i. The mores.
  - 2. Objective structures or institutions - the functional organization of social habits.
    - a. The family.
    - b. The local community.
    - c. The state.
    - d. The industries.
    - e. The church.
    - f. The school.
    - g. The press, radio, and television.
    - h. The standard of living.
    - i. The customary reactions.
      - (1) The health-preserving activities.
      - (2) Miscellaneous.
- D. The school and the social heritage.
  - 1. Intellectual resources.
    - a. Curriculum content as an aspect of the total body of intellectual resources.

  - b. The question of selection - what and how much can and should the schools do?
  - c. Are there criteria to be found within the intellectual resources themselves?
- 2. Objective structures or institutions.
  - a. The family.
    - (1) The family as a social system.
    - (2) The family setting as a learning situation.
    - (3) Social class differences in family life.
    - (4) The family and the school.
    - (5) Changing nature of the role of the family.
  - b. The local community and the state.
    - (1) Social structure.
    - (2) Social mobility.
    - (3) The peer group.
    - (4) Community institutions and agencies.
    - (5) School and community and state relationships.
    - (6) Intergroup education and social integration.
    - (7) Education and nationalism.
    - (8) Education and internationalism.
    - (9) Population trends.
  - c. The industries and the standard of living.
    - (1) Socioeconomic characteristics of social class.
    - (2) Vocational guidance and preparation.
    - (3) Automation.
    - (4) Laissez-faire vs. planned economy.
    - (5) Increasing role of government in economic affairs.
    - (6) Continuous change in labor demands.
    - (7) Specialization of effort.
    - (8) Population trends.
    - (9) Increased leisure time.
  - d. The church.
    - (1) Traditional vs. social leadership role.
    - (2) Moral and spiritual values.
  - e. The school.
    - (1) The school as a social system.
    - (2) The school and the community.
    - (3) The teacher in the social setting of the school.
    - (4) The social roles of the teacher.
    - (5) The teacher as a socializing agent.
    - (6) Teaching as a profession.
    - (7) The school as a factor in social mobility.
  - f. The press, radio, and television.
    - (1) The social and educational role both in and out of school.
    - (2) As a selective device for educational content and practice.
  - g. The customary reactions.
    - (1) Absolute versus relative morality.
    - (2) Social class and mores.
    - (3) Social group folkways.
    - (4) Population trends and changes in customary reactions.

        h. The health preserving activities.
            (1) Social class structure and health practices.
            (2) Increased birth rate, neonatal survival, and longevity.
            (3) Medical care and health education.
        i. Miscellaneous.
            (1) Delinquency and the schools.
            (2) Financial support of education.
            (3) Moral and spiritual values.
                (a) Sectarian versus secular.
                (b) Religion in the schools.

V. Skills to be developed.
    A. The ability to analyze current issues in education sociologically
        1. The ability to recognize the effects of cultural and social factors and forces in educational practices.
        2. The ability to apply the methods of sociological analysis to issues in education.
    B. The ability to recognize the relationship between various theories, concepts, and practices and their counterparts in education.
    C. The ability to formulate concepts concerning the nature and the role of the school as a social institution.

COURSE DESCRIPTION

Sociology & Anthropology Department

Course Title: Man and Society
Course Number: 250 (Sociology)
Catalog Description:

Sociological approach to broad problems that confront modern man. through the use of selected concepts in sociology, an attempt is made to familiarize the student with the social structure and social processes of our national life and of society in general with the aim of encouraging and achieving intellectual clarity in assessing social issues and trends.

Course Objectives:

To capture the interest of the student in the social sciences in order to enhance his analytical power.

To present to the student the findings of sociology and other social sciences regarding the organized character of contemporary society.

To aid the student to see himself as a child of his culture so that he might better understand the social meaning of many of his actions and beliefs.

To aid the student in maintaining an organized self-picture as he prepares to meet the strains of urban living in western cultures.

To acquaint the student with the multiplicity of values that suffuse the social order so that he might better see the intellectual and emotional states that accompany social participation.

To acquaint the student with the many alternative social paths that radiate from him to his future as a member of society.

To develop in the student the habit of asking critical questions about broad social problems in order to expand his personal horizon.

Expanded Description:

1. The context and dimensions of modern man's social problems
    A. The nature, concomitants and implications of abundance.
    B. The role dimension of abundance.
    C. The status dimension of social problems.
    D. The stress dimension of social problems.
    E. The criteria of social problems.
    F. Explanatory theories and concepts.
    G. What is to be done?

2. The context and nature of social pathologies
    A. Abundance and the infectious diseases.
    B. Role impairment: physical handicap.
    C. Role impairment: marital handicap.
    D. Role impairment: the addictions.
    F. Role impairment: the mental pathologies.
    G. Role impairment: the antisocial.

3. Abundance and social disorganization: Family and worker roles
    A. Status and role problems of modern woman.
    B. Father and mother roles.
    C. Social problems associated with youth.
    D. Delinquency.
    E. Social problems associated with the later years of life.
    F. Problems associated with the worker at mid-century.

4. The universal character of social problems: International significance.
    A. The status problem of ethnic and racial groups.
    B. Social problems on the world stage.
    C. Survival and status on the world stage.

Programs to which applicable: (underline as appropriate)

A. General Education
B. Departmental Undergraduate Program
    a. Core course
    b. Additional Departmental Requirement (Specify)________________
    c. Elective
    d. Other (indicate) ______________________________
C. Programs in other Divisions or Departments (Specify)____________
D. M.A. Program (____________________and/or Social Science)
    a. core
    b. Additional Departmental and/or Divisional requirement (Specify)
    ____
    c. Elective
    d. Other (indicate) ______________________________

E. M.S. Program
  a. Core
  b. Required of all majors
  c. Electives
  d. Other (indicate) ____________________
F. Elective
G. Credential Requirement (which credential?) ____________

Methods of Evaluation: (Underline as appropriate)

A. Examinations - (1) Frequency:
  [✓ Final]
  Periodic-one, [✓ two], three, four
  Other (specify) ____________________
 (2) Type:
  Objective
  [✓ Essay]
  Oral
  Performance
  Other (specify)
  [✓ Class participation]

B. Term Reports - Oral
  Written

C. Projects - Field Trips
  Library Research
  Workbooks
  Other (specify) ____________________

D. Laboratory Techniques

E. [✓ Class Participation] - [✓ Discussion]
  Panel or group
  Class leadership
  [✓ Attendance]

F. [✓ Readings] - [✓ Newspapers] Oral Report
  [✓ Periodicals] Written Report
  [✓ Books]

Methods used in teaching course: (Underline as appropriate)
  [✓ Lecture]
  [✓ Discussion]
  Demonstration
  Supervised Experimentation
  Other (specify) ____________________

Teaching aids utilized: (Underline as appropriate)
  Maps
  Motion pictures
  Slides and projections
  [✓ Blackboard]
  Artifacts
  Demonstration apparatus
  Other materials (specify) ____________________

Syllabi, Examinations, Reading lists, Bibliography - attach, if available.

COURSE DESCRIPTION

Anthropology Department

Course Title: Cultural Anthropology
Course Number: 250
Catalog Description:

An exploration of the concept of culture; problems of definition; the evolution of cultural systems; application of the culture concept to selected problems confronting contemporary civilizations.

Prerequisites: none
Course Objectives:

- a. Provide student with an understanding of culture as one of the most basic concepts in the social sciences.
- b. To give the student an appreciation of culture as a powerful and important class of determinants of human behavior.
- c. To give student an appreciation of culture as functional systems, so as to be able to see any custom, belief, or practice as being valid and meaningful and intelligible in its own context.
- d. To inculcate a feeling for cultural relativity, as well as respect for the integrity of cultures other than ones own.
- e. To illuminate the student's own values, beliefs, customs, etc. by means of comparison with a broad range of cultural data.

Expanded Description:

- Human Evolution: A Brief Background Study of Man's Origina.
- The Culture Concept
  - A. The Biological Basis of Culture
  - B. Culture Defined
  - C. The Functions of Culture
  - D. The Evolution of Cultural Systems: Energy and the Dynamics of Cultural Evolution; Stages of Cultural Evolution (Illustrated using materials from archaeologically and historically known cultures).
- The Science of Culture: Some Selected Problems.
  - A. Relation of Man to Future: Environmental "Determinism" and Ecological Adaptation.
  - B. Dynamics of Culture Change
    - 1. Diffusion: Studies in the historical spread of the alphabet, printing, art motifs, and other selected culture traits.
    - 2. Acculturation: Study of selected problems throughout the world. This will include the areas of religion, also organization, political organization, economics and language. Application of anthropological concepts to contemporary society.
  - C. The relation of the Individual to Culture.
    - 1. Cultural Determinism and the "Great Man" approach to history.
    - 2. Invention: A Cultural Analysis of the Role of Genius.
    - 3. Personality and Cultural Milieu.

D. Cultural Relativity: Seeing Ourselves as Others Might See Us. (A study designed to draw the student into an examination of his own values and cherished beliefs, contrasting them with the seeming "wierd" and bizarre customs of exotic cultures.)

Programs to which applicable: (Underline as appropriate)
A. General Education
B. Departmental Undergraduate Program
  a. Core course
  b. Additional Departmental Requirement (Specify)__________
  c. Elective
  d. Other (indicate)__________
C. Programs in other Divisions or Departments (Specify)__________
D. M.A. Program (__________and/or Social Science)
  a. Core
  b. Additional Departmental and/or Divisional requirement (Specify)__________
  c. Elective
  d. Other (indicate)__________
E. M.S. Program
  a. Core
  b. Required of all majors
  c. Electives
  d. Other (indicate)__________
F. Elective
G. Credential Requirement (which credential?)__________

Methods of Evaluation: (underline as appropriate)
A. Examinations - (1) Frequency:
  [✓ Final]
  Periodic-one, [✓ two], three, four
  Other (specify) __________
  (2) Type:
  [✓ Objective]
  [✓ Essay]
  Oral
  Performance
  Other (specify)__________
B. Term Reports - Oral
  [✓ Written] - several brief reports
C. Projects - Field Trips
  Library Research
  Workbooks
  Other (specify)__________
D. Laboratory Techniques
E. Class Participation - Discussion
  Panel or group
  Class leadership
  Attendance
F. Readings - Newspapers
  Periodicals
  [✓ Books]
  Oral Report
  Written Report

Methods used in teaching course: (Underline as appropriate)

- [✓ Lecture]
- Discussion
- Demonstration
- Supervised Experimentation
- Other (specify)____

Teaching aids utilized: (Underline as appropriate)

- [✓ Maps]
- Motion pictures
- Slides and projections
- [✓ Blackboard]
- Artifacts
- Demonstration apparatus
- Other materials (specify)____

Syllabi, Examinations, Reading lists, Bibliography - attach, if available.

COURSE DESCRIPTION

Anthropology 250 - Cultural Anthropology

This is an expanded version of our original General Education course, with the unit value increased from 3 semester units to 6 quarter units. The present proposal is modified in two ways to make it an appropriate prerequisite course for the new Social and Cultural Foundations of Education. First, the body of the course, although it remains an introduction to cultural anthropology, will stress wherever possible concepts useful to the teacher of the culturally disadvantaged. Secondly, a major section has been added to the course syllabus, a section dealing with the anthropology of urban areas, and tailored directly to the needs of Social and Cultural Foundations in Education.

Outline:

I. INTRODUCTION: What is Anthropology.

1. Definitions.
2. Culture as the basic subject matter of anthropology; anthropology as the science of culture.
3. The fields of anthropology.

II. MAN AS AN ANIMAL: The Biological Basis of Human Behavior.

1. Man's place in nature.
2. Human origins.
    a. Tool using and human evolution.
    b. The origins of speech.
3. Direct evidence for human evolution: The fossil record.
    a. The Australopithecine phase.
    b. The Pithecanthropine phase.
    c. The Neanderthal phase.
    d. Modern man.
4. The biological basis of culture.
    a. The relationship between culture in general and man's biological characteristics.

b. Race and culture: relationship between physical and cultural diversity. Present anthropological position on race.

III. THE CONCEPT OF CULTURE.

1. Man's symbolic mentality as the basis for language and culture.
2. Understanding culture.
   a. What kinds of understanding do we gain from the concept of culture.
   b. The nature of culture.
   c. Cultural relativism and ethnocentrism.
3. The functions of culture - I. Man's biological needs.
   a. Man as an animal.
   b. Culture and the satisfaction of biological needs.
   c. Primitive technology and need satisfaction.
   d. Culture and human survival.
4. The functions of culture - II. The non-biological needs of man.
   a. Definition of man's non-biological needs.
   b. Culture as a need-creating system.
   c. Coping with man's uniquely human needs.

IV. MAN AND THE SUPERNATURAL

1. Introduction.
2. Naturalism and supernaturalism - two basic kinds of philosophy.
3. Religion as a kind of supernaturalistic philosophy.
4. Varieties of religious belief and practice.
   a. Concepts of animism, spiritualism and supernatural power.
   b. Religious specialists: the shaman and priest; their functions.
   c. Sorcery and its functions.
   d. Witchcraft, primitive and modern. Its social functions.
5. Religion as a social process.
   a. The meaning of ritual and mythology.
   b. The social functions of mythology.
   c. Ritual as a social-integrative mechanism.

V. SOCIAL ORGANIZATION

1. Introduction.
   a. Definition of social organization.
   b. Social systems as aspects of culture.
2. The origins of human social systems.
   a. The social life of apes and monkeys.
   b. Man's primate origins.
   c. The definition and prohibition of incest. Social function of the incest taboo.
   d. Evidence for nature of early human social system.
3. The evolution of social systems.
   a. The band level of social organization.
   b. The tribal level of social organization.
   c. The emergence of the state.
   d. The church-state form of organization.
4. Kinship and social organization.
5. The concept of social structure.
   a. Status and role.
   b. The value system and its role in social behavior.

VI. THE INDIVIDUAL AND THE CULTURE PROCESS

1. Introduction: statement of the problem.
   - a. Cultural determinism and the limitations on individual diversity.
   - b. The role of custom in human social life.
   - c. A culture and personality approach to the individual in culture.
   - d. Social class and personality. Personality of the urban Negro. Poverty and its implications for personality formation.
2. Psychological and cultural interpretations of culture.
   - a. Culture as a process *sui generis*.
   - b. Some psychological interpretations of cultural phenomena.
   - c. The origins of invention: the great man and the culture process.
   - d. The nature of genius, and the relevance of genius for an understanding of invention and discovery.

VII. CULTURE CHANGE

1. Introduction.
   - a. The concept of culture change.
   - b. Some kinds of change. Role of diffusion in culture history.
   - c. The dynamics of change.
   - d. Culture change as a continuing adaptive process.
2. The concept of acculturation.
   - a. Definition of concepts.
   - b. Some types of acculturation situation.
   - c. A case study in religious syncretism: Maya paganism and the "conversion" to Christianity.
   - d. Education and acculturation. The urban classroom as an acculturation situation.

VIII. CULTURE HISTORY AND CULTURAL EVOLUTION

1. Human antiquity and the archeological record.
2. The archeological time scale: sequence of cultures.
3. The archeological record in evolutionist perspective.
   - a. The concept of evolution in cultural anthropology.
   - b. Energy and the evolution of culture.
   - c. Energy stages of cultural evolution.
   - d. A glimpse at the future.

IX. THE ANTHROPOLOGY OF URBAN AREAS

1. Introduction.

   In the preceding sections of the course the student will have received an overview of the whole subject matter of anthropology. In every case we stressed the relevance, if any, of our concepts and subject matter to the problems of teaching and living in a modern urban setting.
   - a. Social life. In this category we studied such key concepts as society, status and role, value systems, and the relationships between these and culture.
   - b. Culture and Personality. Social personality was related to the concepts of role playing. We also introduced the crucial concepts of self- and social-identity, both of which have relevance to status and role, the value system, to social class, and so on.

c. Culture Change. An important contribution of anthropology is that of seeing socio-cultural systems as systems in continuous flux, and in seeking to understand both the causes and consequences of such change. This anthropological perspective is an essential one for grasping the complexities of, and adjusting to modern life.

In the present section each of these and more will be applied to an understanding of the metropolitan center in all its cultural heterogeneity and complexity. Then, the role of the educational system, and of the teacher in this urban setting, will be explored.

2. Urban Cultural Heterogeneity.
   - a. Automation and the coming of "Tertiary" civilization.
   - b. The metropolitan center as typical of American life. The increasing role of the city, and the diminishing role of the small town and rural area.
   - c. The cultural heterogeneity of the city and its sources.
     - (1) Immigration.
     - (2) Internal migration.
     - (3) The functions of the city: economic specialization.
   - d. Ethnic minorities.
   - e. Social and occupational classes.
   - f. Religious sub-cultures.
3. The Culture of Poverty.
   - a. Poverty as a common denominator - as a factor which cross-cuts social and ethnic boundaries.
   - b. The sociology of poverty: home life; recreational patterns.
   - c. Some consequences of poverty.
     - (1) Self-identity of the impoverished: lack of confidence; hopelessness; defeatism; limited aspirations.
     - (2) Socialization of the child - the transmission of attitudes. The self-image of the impoverished child.
4. Urban Heterogeneity and Culture Contact.
   - a. Potential areas of culture contact in the urban setting.
     - (1) Social welfare agencies and the poor.
     - (2) The police in poverty areas.
     - (3) The hospital and public health agencies, and their service to cultural minorities.
     - (4) The culturally heterogeneous school.
   - b. Some aspects of culture contact.
     - (1) The clash of value systems; cultural misunderstanding and lack of communication.
     - (2) Incongruence between self-identity and social identity, and the potential threat to the individual of low socio-economic status. Some responses to threat (e.g. hostility, withdrawal).
5. The Urban School as a Culture Contact Situation.
   - a. The teacher training institution and its culture.
     - (1) The values inherent in the teacher training curriculum.
     - (2) Transmission of these values to the teacher trainee: conflict with values in home environment.
     - (3) Some individual adjustments of teacher trainees to conflicting value orientations.

b. The teacher in the culturally heterogeneous classroom.
  (1) Relevance of concepts of value and identity to this situation.
  (2) Adjustment of teacher to differing cultural backgrounds of the student body.
  (3) Response of students - to other students and to the teacher.
c. Problems in counseling the "culturally disadvantaged." Cross-cultural misunderstanding and the clash of values.

6. Our Changing World: Education for the Twenty-First Century.
  a. The increasing role of automation in contemporary urban society.
  b. Some social consequences of automation.
    (1) The obsolescence of unskilled labor.
    (2) Increasing demand for the technically skilled and creative.
    (3) Social costs of poverty. The never-ending circle - poverty, limited education, limited opportunity, poverty.
  c. The role of education in educating for the future.

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BARRIERS OF THE MIND

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We are witness to a revolution. A revolution that began not with the first shot over Fort Sumter but rather when man first brutalized and subjugated his fellow human beings. From that time, to Sumter, and now to Selma, the history of man's struggle as a member of society has ever been the same: to achieve and preserve his freedom and dignity.

The struggle for unfettered citizenship and dignity of self, however, is fought on many different fronts and in many different arenas. It is not given to us all to stand and fall with Rev. Reeb or walk proudly with Dr. King. For most of us, and particularly for us assembled here this morning our task is to make secure the rights won at such a cost by others. It is for us, primarily, as teachers and educators to challenge not the barricades of the body but rather the barricades of the mind. For it is only when man learns to respect his fellow man that the public rights and private life of all are secure.

In the few minutes I have this morning I would like to discuss with you the nature and extent of some of these barricades of the mind. Of necessity we can touch only lightly and briefly on certain of them. I make no claim of inclusiveness. I would not have you believe that I am aware of all of the dynamics of race prejudice or that I comprehend fully the dynamics of Negro-white relationships in our society. What I offer as tactics for the assault on interracial problems, as they apply to education, or propose as strategies of social actions, I do with humility. In this regard I am reminded of the sage observation that, "those who have all the answers don't understand the problem."

I think, however, as members of this pioneer project, we are - or certainly should be - clear about two things: one, the ideological or value premises that serve as foundations for our efforts; and two, the objectives or goals that we seek to achieve.

I think it is fair and correct to capsule our ideological position in Myrdal's now-famous phrase, "The American Creed;" namely, implied in what we seek to do is the belief in the rights and privileges regarded as ethically, morally, and socially legitimate for all Americans.[1]

Our objectives are derived directly from this creed, that is, through the instrumentality of the educative process we seek to lower or remove the intellectual and emotional barriers to a full realization of these rights and privileges by the Negro.

Such objectives, however, are much more clearly expressed than achieved. The painfully slow admission of the Negro to full participation in even the public life of America gives stark testimony to this fact. The shrill voice of hatred is heard this very day. Citizens - men, women and children - are being killed or assaulted for believing in equal rights for Negroes. As teachers it is not for us to turn away from such brutality but rather we must directly confront and recognize the depth and tenacity of feelings hostile to the Negro in many sectors of this country.

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[1] Gunnar Myrdal, et al. An American Dilemma (New York: Harper & Brothers, 1944), pp. XLV - XLVII.

Although the dynamics of race prejudice are complex[2] and the roots of hostility deep and often beyond our power to control, it is necessary for us as educators to continually bear in mind that part we can play in mitigating and lessening the effects of prejudice and hostility upon the Negro student. Our success in this venture, however, will depend not only upon our awareness of the many problems that confront the student but also upon our courage to make the appropriate effort to overcome them and our creativity in-so-doing.

For instance, we must understand that the struggle for equal status-participation by the Negro in the economic, educational, political and other major spheres of American life is in part thrwarted and frustrated by the identity given him by Christianity. As the descendent of Ham many Christian churches believe the Negro is accursed and that his inferior position in society has been Divinely ordained. Yet at the same time it must also be said that Christianity has been the source of much of the emotional fervor and rationale for the Civil Rights Movement itself. This striking divergence within the Judaeo-Christian ethic which on the one hand recognizes the worth and dignity of every man and yet on the other inspires self-righteous certitude and intolerance cannot lightly be ignored by the educator.

The emergence of the Black Muslim movement is a case in point. Its repudiation of the white Christian civilization as incurably corrupt is in part a reaction to the ambivalence expressed by modern Christianity toward the Negro and the difficulty such ambiguity presents to the Negro for an acceptable self-identity. Moreover, the glorification of the black man and the rejection of all things white is the reverse image of a bias deeply ingrained in our culture - namely, the preeminence of white over black. Examples are legion and familiar to you all. In our culture, God, truth, beauty, virtue, chastity, and honesty are associated with whiteness, while the Devil, falsehood, ugliness, evil, promiscuity and dishonesty are expressed by various shades of black. If you disagree I can expect "dark" looks from you whereas if you agree you may reflect on how "white"it is of the Negro to accept such a situation peacefully and to remain still when others proclaim that they are "free, white and 21."

I suggest these examples of color bias in our language not to persuade you that social equality is a hopeless cause but rather to remind you of the force of language in our lives as well as to point out its potentiality for growth and change. What I have been describing are "live" words that evoke emotion or stimulate an attitude. But there are, in our language, words and phrases now "dead" or lacking the power to evoke a feeling or an attitude that once had the force to do so. How many of you have been to a "Dutch auction?" You don't know the expression it has no emotive significance for you. How many of you, however, have ever been "Jewed down?" Here the meaning is known and the phrase is "alive" with emotion. And yet both expressions mean the same thing:

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[2] See, for example: George E. Simpson and J. Milton Yinger, Racial and Cultural Minorities. (New York: Harper & Bros., 1958), revised edition, especially Part I; Gunnar Myrdal, et al, op cit, Edward B. Reuter, The American Race Problem (New York: Thomas Y. Crowell & Co., 1938) Second edition; and Bruno Bettelheim and Morris Janowitz, Dynamics of Prejudice. (New York: Harper & Bros., 1950).

to be taken advantage of unfairly. The difference is, of course, that the Dutch-English wars are over while Jewish-gentile feelings still simmer. When you appreciate that a Dutch treat is no treat at all a Dutch door is only half a door; a Dutch oven is a pot; a Dutch uncle is an irascible old man; Dutch courage is drunkenness; and a Dutch widow is a bamboo and cotten contraption to keep you cool while sleeping, you become aware of words as weapons but also of the fact that like weapons they can be beaten into useful and sometimes "colorful" instruments of the language. Inasmuch as teachers are keepers of the language, I think we as teachers can make a significant contribution to greatly improving relationships between the races by remaining alert to the power and force of language and resisting its influence when it is used to the detriment of our fellow citizens. In this regard, we can point with some satisfaction and optimism to the disappearance of the Uncle Tom shows, the minstrel show, the waning of the derogatory cartoons and prints such as those by Currier and Ives and the virtual end to the "Amos and Andy" image of the Negro which until quite recently was standard fare in all the communications media.

At a more immediate and personal level there are aspects of the Negro students' experience with language that also deserve our attention. In discussing the socialization of the lower-class Negro child, Professor Bernstein, of the University of London identifies two forms of communication or styles of verbal behavior - one of which may encourage and the other of which may thwart a child's capacity and desire to learn.[3] He identifies these as "restrictive" and "elaborate" styles of communication. The "restrictive" style is stereotyped, limited and condensed - a language of implicit meaning and of non-specific cliches. "Elaborate" styles of speech, on the other hand, are those in which communication is individualized and specific, allowing for a wider and more complex range of thought and discrimination among cognitive and affective content. It is Professor Bernstein's opinion that the "restrictive" style of communication is outstandingly characteristic of lower-class Negro family life with the result that the imagination, curiosity and intellectual assertiveness of the Negro child is blunted and discouraged. The Negro child, therefore, is "trapped" by language - both by that of other people and by his own.

Of course what may be said of the language barrier confronting the lower-class Negro child, and its subsequent affect upon his motivation and capacity to learn may be extended to the other dimensions of his life and, it might be added, to other "lower class" or "experience-starved" children as well, of any race or ethnic background whatever.

Unless the gap between the culture level of the white middle-class and these children lessens, they will continue to be cheated out of the full richness of whatever educational opportunities are presented them. They will bring to their learning less motivation, less background to give it meaning and far less expectation of success than does the average school pupil, - with the result that they will learn far less as they go along and will "drop out" of school mentally, years before they, as teenagers, drop out physically.[4]

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[3] Basil Bernstein, "A Public Language: Some Sociological Implications of a Linguistic Form." British Journal of Sociology. (1959) pp. 311-327.

The caste system in America relagates the Negro to an inferior caste and the whites to a superior caste and regulates the social relations between them by codes of conduct. By the nature of the caste line their styles of life are grossly different with the result that the Negro is excluded from many areas of life taken for granted by white citizens.[5]

One effect of this has been the exclusion of the Negro from the more-or-less stable main stream of our economy. Although some major breakthroughs have taken place recently, it nevertheless can be said that the average Negro child is denied the experience of daily association with parents, relatives and neighbors who have meaningful and satisfying experiences in the economic processes of our society. Their socialization does not include the typical work role of the middle-class white family in America. Restricted to the fringes of the occupational structure they are excluded from the tenets and rationalizations of the work ethos. They cannot perceive the linkage between effort and advancement. The lower-class Negro child sees none of his parents, relatives or friends moving up the occupational ladder. Hard work or extra effort may be necessary conditions for keeping a job - but neither hard work nor extra effort lead to advancement.

In contrast, the middle-class child finds in the school environment the kinds of values, activities and materials in which he has learned to take an interest and in which the desire to achieve in school is directly connected with future work goals and other future gains.

The work reserved for Negroes, however, has no intrinsic value or importance. Such work is often uninspiring, fatiguing and poorly rewarded. These negative values are soon communicated to the child and he learns that effort or deferred gratification is neither good nor promising of better things.[6]

Not only are the attitudes toward achievement different between the slum and the middle-class culture but the aptitudes for achievement are different as well. The life experiences of the "educationally deprived" children have been different enough from the world of middle-class students that much of the content of the textbooks is meaningless. Generally, the low educational level of the parents, their lack of reading habits and their general lack of concern in happenings and issues of interest and importance to the child's educational growth serve as poor models for the child's efforts in school. These disadvantages are, of course, reflected in the lower ratings on verbal intelligence and achievement tests accorded these children.

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[4] Fern Adams & Jeannette Friedrich, "Summary of Literature and Development of Guidelines for Diagnosis of Culturally-Disadvantaged Pupils." Office of the Los Angeles County Superintendent of Schools, Division of Research and Guidance, Summer, 1963. page 1.

[5] Ruth R. Kornhauser, "The Warner Approach to Social Stratification," in Class, Status, and Power, ed. by Reinhard Bendix and Seymour M. Lipset (Glencoe: Free Press, 1963) p. 237.

[6] Allison Davis. Social Class Influence on Learning. (Cambridge: Harvard University Press, 1962), passim.

Further, of profound significance for our discussion is the number of fatherless homes among Negro families. It is not too much to suggest that the Negro child characteristically comes from a mother- or female-dominated environment. Such a situation means that many Negro children are almost bereft of male models of conduct. Moreover, the culture of the American public school is essentially female. In our society, education is seen as a public welfare enterprise and it has been, to a very great extent, turned over to the women and socialized. Teachers have lost their priestly function and are now technical adjuncts to our secular society. However, the explicit or implicit values of conformity, dependence, neatness and non-aggression stressed in female-dominated schools are inconsistent with the masculine image of the underprivileged child which stresses independence, aggression and muscle.

These children have further handicaps to learning because of their anxieties over poverty, unemployment, and broken home life to say nothing of racial discrimination itself. It is no wonder that they suffer from low "self-concepts" - a fact which serves to reinforce their generally poor efficiency in learning, low aspiration levels and low attainment levels.

As Genevieve Knupfer states, "the underprivileged youth has seen less, read less, heard about less, his or her whole environment experiences fewer changes than the socially privileged and he simply knows of fewer possibilities."[7]

We cannot leave this discussion without making reference to the larger social context within which this private struggle of the Negro student goes on. This struggle does not occur *in vacuo* but rather it is part of a social network which ultimately both enfolds and affects us all.

I need not tell you that Americans are becoming an urban people. Sixty-one per cent of the population lived in metropolitan areas in 1960 and by 1980 it is estimated that 70-75% of our total population will be living in cities of 50 thousand or more or in areas which feed into these cities.[8] This metropolitan growth has given rise to, as well as intensified, many social problems, including problems in education. A major problem is the increased socio-economic and social segregation of the urban population. Such segregation is not only a threat to equal educational opportunity in our society but also to society's democratic structure. As the total population of a city grows larger, the slum belt becomes thicker because of the concentration of lower-class people in areas of poorest housing - typically the oldest parts of the city. Generally, working-class people whose income permits it move out of the slum districts and live farther from the center of the city. Similarly, people in the middle-class districts of the central city move out to middle class suburbs. The growing total population thus divides itself into a lower-class at the center and successively higher socio-economic groups at greater distances from the city, culminating with the upper-middle- and upper-class in the suburbs.[9] Private covenants, discriminatory housing practices, segragated areas and/or designated ghettos add to as well as complicate this process to the end that residential areas become more stratified in terms of social class and ethnic and racial composition. The schools become more homogeneous with respect to these factors and they take on the qualities of the areas in which they are located. Some schools become entirely middle-class in character while others become lower-class. It is the urban lower-class school which becomes a problem resulting from the growth of low income areas in the cities.[10]

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[7] Genevieve Knupfer, "Portrait of the Underdog," in *Class, Status, and Power*, *op. cit.*, p. 263.

[8] Robert Havighurst, "Metropolitan Development and the Educational System," *School Review*, Volume 60, 1961, p. 251.

James Conant in his book, Slums and Suburbs reports that half the children from these deprived neighborhoods drop out of school in grades 9, 10, and 11.[11] Moreover, he reports that the per pupil expenditure in deprived schools is less than half the per pupil expenditure in a privileged school; and further that there are seventy professionals per thousand pupils in privileged schools while there are only forty or fewer professionals per thousand pupils in deprived schools.

Such economic segregation in American public schools has been growing since 1940 and it is reflected particularly in the increasing percentage of middle and lower class schools and a decreasing percentage of mixed class schools.[12]

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[9] Ibid. p. 252. See also Oscar Handlin, The Newcomers (New York: Doubleday and Co., 1962).

[10] Robert Havighurst, "Metropolitan Development and Educational Problems," in Robert Havighurst and Bernice Neugarten, Society and Education, second edition (Boston: Allyn and Bacon, 1962) Chapter 13.

[11] James Conant, Slums and Suburbs (New York: McGraw-Hill, 1961)

[12] Robert Havighurst, Society and Education, loc. cit.

The question of course arises whether equality of opportunity can exist in economically and racially segregated schools. Opportunity for upward social mobility is a characteristic which we regard as essential for a democracy but which is undermined by lower class schools. The mingling of youth of different backgrounds in the same school is an experience which contributes to democracy.

Alan Wilson, moreover, reports on some research conducted in 8 high schools of the San Francisco-Oakland area which supports the proposition that pupils of a lower class school have lower educational aspirations than they would have if they were in a mixed or middle-class school. Aspirations for a college education was related to type of school as well as to father's occupation.[13]

Wilson also found that a boy with a given IQ is more likely to go to college if he is in a mixed-class school or a middle-class school, than if he is in a lower class school.[14]

Finally, Patricia Sexton's data demonstrate that curricula, educational standards, equality of teaching, educational facilities and materials and academic achievement of the children are directly related to the socio-economic status of the majority of children attending a particular school. Her findings support the proposition that academic achievement varies directly with socio-economic status.[15]

Goodwin Watson has said somewhere that the American public school is a curious hybrid; it is managed by a school board drawn largely from upper-class circles, it is taught by teachers who come largely from middle-class backgrounds and it is attended mainly by children from working-class homes. These three groups do not talk the same language. They differ in their manners, power and values.

In the face of this all-too-brief survey of some of the sociological factors affecting "educationally-deprived" children, the question is, of course, "what can we do as teachers and educators to alleviate their problems?" In reply I would propose that we look to the other pioneer programs such as the Higher Horizons Program in New York, the Banneker School Project in St. Louis and the Ford Foundation's Great Cities Gray Area Programs and study their efforts and strive to emulate their success. The New York program, for instance, involved displaying evidences of success of men and women of the same ethnic and racial background as the students. Successful community figures were brought into the schools to serve as models to inspire hope and effort. The aim here, of course, was to help the children to break out of the vicious circle imposed by their low self-concept. The program moreover included the effort to enrich the cultural experience of the children and to make the entire city a part of the curriculum. They took children - many of whom had never been out of their neighborhoods - to visit such places as Town Hall, City Center, Carnegie Hall and the Academy of Music. They took them to ballets, operas, puppet shows, concerts, folk dances, plays and music festivals.[16]

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[13] Alan B. Wilson, "Class Segregation and Aspirations of Youth," American Sociological Review, Volume 24, 1959, p. 838.

[14] Ibid., p. 839

[15] Patricia C. Sexton, Education and Income: Inequalities of Opportunity in Our Public Schools, (New York: Viking Press, 1961), passim.

On my own part, considering the evidence of the research reported and the varying nature of the problems confronting this program, I would offer the following proposals:

1. Language skills should be particularly emphasized and stressed in the project schools.

2. Male teachers should be recruited and encouraged to participate in this program.

3. The program should not only look outward in the manner of the New York experiment but should look inward as well to the personnel and resources of the communities served by the project's schools. By this I mean, the teachers in this project might well acquaint themselves with the recreational facilities, social agencies and religious institutions, etc., and explore the possibilities and opportunities for reinforcing their efforts within the classroom. In this connection a teaching assignment of half-time within the project school and half-time in association with neighborhood agencies and resource persons, might well be considered.

Finally, I would suggest that in the face of de facto segregation and the powerful social forces supporting it that where interracial or socially different schools cannot be established or maintained that inter-school contacts be encouraged in academic, athletic and social areas of school life.

These modest proposals I suggest - and they are offered with the hope of stimulating other ideas - should allow us as teachers to inspire students from culturally-different areas and from low-income families without traditions to reach higher goals. Such effort on our part, I would hope, moreover, will help prevent the principle of equality of opportunity from being no more than a meaningless phrase.

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[16] Today's Educational Programs for Culturally Deprived Children. Proceedings of Section II, the Seventh Annual Professional Institute of the Division of School Psychologists, American Psychological Association, 1962.

ANTHROPOLOGY AND THE EDUCATION OF THE CULTURALLY DEPRIVED

Dr. R. H. Ewald

Relationship of anthropology to education in general

There appears to be a growing awareness, both among anthropologists and amond educationists, of the relevance of anthropology to the field of education. We anthropologists, unfortunately, have been slower than the educationists to fully appreciate this relevance, and even today most of us tend to approach the subject from the position "What do we have to contribute to education?" Education is, of course, part and parcel of the culture process, and a study of education cannot help but illuminate our own culture. However, for various historical reasons, we have only begun to pay serious attention to our own culture, and the serious study of our own educational system remains the interest of a relatively few anthropologists.

The common area of interest between anthropology and formal education is a broad one, and has many aspects - some more, some less relevant to our project "Teach". On the less relevant side, anthropology, as the broadest study of man and culture, with its almost unique perspective on human life, has a direct applicability to both the elementary and the secondary curriculum. Its potential contribution to the social studies curriculum, e.g., is undeniable. Area courses (peoples of the world, Indians of North or South America, Peoples of Africa, etc.) are an almost limitless resource for social studies units on peoples of other lands. A solid course in anthropology can provide a valuable antidote to the "happy, well-fed peasant" approach adopted by some elementary text books on the subject. And, the traditional grade school approach (or for that matter, college approach) to history can be greatly enriched by the introduction of anthropological concepts. Finally, the subject matter and concepts of anthropology make an important contribution to general education at all levels. This particular project, however, is not concerned primarily with the school curriculum itself, but rather with the curriculum in which teachers themselves are to be trained. Here, too, anthropology can be seen to be relevant in many ways.

Most educators seem to agree that education is, first and foremost, the transmission of culture, and therefore should be of great interest to anthropology. In the kinds of societies that anthropology has traditionally studied, the group is relatively homogeneous. That is, there are few sub-groups, and therefore few alternative culture patterns, and consequently there is a high degree of sharing of basic understandings, values, beliefs - in short, of culture. In such societies cultural transmission is a fairly informal process, one which anthropologists have long called enculturation, or socialization. The various means and agencies of enculturation include: imitation, and teaching by precept; verbal instruction by elders; play; initiation ceremonies, which function to perpare adolescents for their adult roles; formal and informal social control; dramatic ceremonies; the recitation of tribal myths, and more. In simple societies as in complex, the whole of life can be a learning process, in which necessary knowledge and valued ideals are transmitted, often on an unconscious level. It should be noted, however, that education, or enculturation in simple societies is more an agent of stability than of change. This correlates with the high valued placed on tradition, and the high status accorded the aged. Change, rather than being a positive value, is often mistrusted and feared.

In a complex, heterogeneous society like our own, formal education is a specialized - and highly self-conscious - activity. It is the product of an advanced civilization, with its extreme division of labor. But, like many other specialized functions in our society, formal education does not completely replace less specialized or formal activities. Rather, it supplements them. Most, if not all, of the informal agencies of enculturation, described by anthropology for primitive and peasant societies continue in our civilization, and are operative outside the school context. What the child learns in the home, as a member of a play group or gang, in the church, or through the media of mass communications may in some cases complement and supplement his learning in the school. In other cases, it may be at variance with what is taught in the school. Further, ours is a highly complex society. We are stratified along such lines as wealth, family, national origins, race, and so on. We are segmented regionally and ethnically. Inevitably, such social heterogeneity also means cultural heterogeneity. Further, it complicates the disparity between school and non-school learning. The teacher in a large urban school will very likely be confronted with many students representing a variety of sub-cultures. Some will share the values she has been taught to transmit, others will not.

Now, much of this informal, extra-school learning consists of the intentional, explicit transmission of socially valued knowledge and understandings. There is no question of what should be taught, little or no problem of selection. Religion, ethical principles, cherished beliefs, are taught unquestioningly as absolutes. Each generation transmits to its children what it learned from its parental generation. Civilized and non-western societies are much alike in this respect. A high value is placed on tradition.

But complex societies and less complex are alike in another important respect. A great deal of learning, of cultural transmission, goes on at the unconscious or unintentional level. Psychologists have long been aware that only part of what a child learns, or is taught, is the result of intention or planning, and anthropology has documented this fact in many ways in societies the world over. While the child is being specifically taught items of behavior, much is unconsciously transmitted to him through the attitude of parents, or through the general emotional tone of the learning situation, and so on. Attitudes toward the supernatural or toward parents, values concerning human relations - many things commonly subsumed under the heading world view - are acquired unconsciously or indirectly. Attitudes and values of which we are unaware color or determine our behavior no less than those consciously transmitted. But, it should be stressed, learning acquired outside the school, whether direct or indirect, consists of things which nearly everyone - by some sort of unspoken understanding - agrees should be taught. The culture of the primitive tribe, the peasant community, the urban middle class, the ethnic group, is something transmitted quite naturally, without question, to everyone embraced by it.

Now, what relevance does all of this have to the school situation? First, the school faces problems which are inconceivable in a simpler society, and of little importance in our own society outside the school. Education, we have said, consists of the transmission of culture. But, in a complex, culturally heterogeneous society like our own, what culture is the school to transmit? The problem here _is_ one of selection. School planning, curriculum design - indeed, the whole of educational philosophy - is often a self-conscious process, wherein educators consciously select what is to be transmitted, and how (guided by some theory or other). As Quillen (Spindler, 1955: 49) states, education involves changing behavior in a desirable direction. But what is this desirable direction? Educators usually work (explicitly or implicitly) with some ideal definition of what c onstitutes a desirable citizen - the knowledge, ideals, values, skills, etc., that he should possess. A curriculum can be highly explicit in all of this. Lesson plans, text books, teaching methods, all reflect some basic theory of what education should transmit.

One implication of all this is obvious. If United States culture consists of many sub-cultures, then which of the many serves as the source of ideals and values which guide curriculum planning? In short, if education is the transmission of culture, which of our sub-cultures is to be transmitted? There is no simple answer to this question - indeed, any simple answer would be misleading - but we will return to this question shortly. First, however, we return to another aspect of our earlier discussion, that of the indirect, unconscious, or unintentional transmission of culture.

The fact that much of our culture is transmitted intentionally or explicitly does not mean that this is always the case. Formal education in the school can be and is a very complex process, involving much unconscious transmission by the teacher of her own cultural values and those of her society at large. The teacher's likes, dislikes, prejudicies, attitudes (often unconscious) all constitute part of the classroom environment, and condition what is taught. Differential treatment of children of minority groups might appear to be an obvious case in point, but the fact is that the teacher is often unaware of the subtle forms which discrimination takes. And, the particular treatment a child receives from a teacher has much to do with the self-image he acquires.

Of course, indirect learning can also transmit approved cultural values. For example, the whole schoolroom situation can foster competitiveness. The teacher who deliberately sets up competitive situations to foster more rapid learning, or to promote better learning, may be quite unaware of his own value orientation. The values of a commercial society can be taught as a sort of by-product of arithmetic lessons, through the selection of problems or examples. We are all familiar with the almost classic example of the white school teacher trying to test Hopi Indian intelligence by setting up a competitive situation in the solving of arithmetic problems. Her basic assumptions about man's competitive nature were so much a part of her own cultural background, and so taken for granted, that it never occurred to her that the Hopi mistrust the self-assertive individual. On the other hand, a teacher might learn to value competitiveness in the home, and then find herself in a classroom in a school where current theory discourages such behavior. What will be her response to this conflict of values? This is admittedly a crude example, but it serves our purpose. Does this sort of thing happen often, where the teacher's values are at variance, or conflict with those of the education system? This raises an important point in our project. The issues involved can be stated clearly.

Any teacher is raised in a home situation where he acquires certain patterns of behavior, certain implicit and explicit values, certain beliefs, etc., which we can refer to as his culture. The culture of the home will also reflect the sub-culture of a social class, an ethnic group, a geographical region, a racial minority, etc. Now, in entering teacher training, he is exposed to an educational philosophy - consisting of many ideas as to what should be taught and how. This philosophy in itself embodies many values which we can refer to as the culture of the training institution.

Anthropologists are very familiar with situations wherein individuals of different cultures come into contact with one another, and make some kind of an adjustment to one another. This process is called acculturation, and has been well studied by anthropologists in many parts of the world, in a wide variety of situations, ranging from peaceful coexistence, to colonization, to economic imperialism, to conquest. A significant body of culture theory has emerged to handle acculturation situations. This body of theory, with certain modifications, can be validly applied to the acculturation situation which occurs when the teacher brings his culture into the training institution. This has been done in a very interesting way by Spindler in his research at Stanford. (1959) In the time available, and considering our relative lack of information, we cannot treat the entire culture pattern of either the teacher or the training institution, but rather must focus on a limited aspect of culture. The most useful aspect of culture for our purpose is the value system. This will lead us to ask such questions as these:

1. What are the value patterns of the teacher trainees themselves? This will vary, of course, with the ethnic, social class, religious, etc. background of each individual.

2. What are likely to be the value patterns of the teacher training institution? It has become almost a cliché to observe that the values of public education are those of the American middle class. We will not try to deal with the complexities of this equation at this time however valid it may be.

3. Where the two patterns are in conflict, what adjustment(s) is the teacher trainee likely to make? Presumably, where the two are congruent, they will be mutually reinforcing.

4. Finally, how will this adjustment affect classroom performance, especially in a heterogeneous classroom where many students come from a cultural background different from either that of the teacher or the training institution. (Obviously, it would be of great value to this project to know as much as possible of the culture from which students come - whether Negro, Mexican-American, Japanese, etc.)

As a preliminary to discussing the first point raised above, I will make explicit what anthropologists mean by the concept of values. To the anthropologist this concept is of little importance unless it can be described in terms of behavior. First, a value system always operates within a socio-cultural setting, and is therefore relative. Different socio-cultural systems generate different values.

Further, the value system seemingly relates to certain, universal human disires: for prestige, acceptance and admiration by one's fellows, for recognition and so on. What constitutes these things, or how they are achieved, varies from culture to culture. It is clear, however, that in any society, to gain these things one's behavior must conform in some measure to society's expectations. Is there any society where everyone shares equally in prestige, admiration, acceptance by his fellows? Obviously not. In any society individuals differ in status, and we can say, therefore, that a system of ranking exists. But for this to be so there must be certain principles for the differential ranking of persons. Certain kinds of behavior must be more highly rewarded than others - meaning by reward those things already discussed - respect, acceptance, admiration.

The standards whereby differential status is conferred we may call values. These values are the implicit assumptions made by a culture regarding the proper behavior which all normal and proper people accept. The individual organizes his behavior in terms of them, and therefore it is clear that values defined in this way have a direct relevance to human behavior. This concept of values is adapted from Goldschmidt's more extended discussion (1960: 418-25).

The value concept is understandable in terms of two other familiar concepts - those of status and role. Our general acceptance in society comes from how adequately we play the roles assigned to the various statuses we occupy. Being a good father or mother, son or daughter, doctor, chief or priest are all bound up in our value system. But statuses themselves are often ranked. Leadership brings higher reward in prestige and admiration than does rank-and-file membership. As Whyte has shown (1955) the boy who wants to achieve leadership of his gang must conform to the expectations of his peers - aggressiveness, ingenuity, daring, swagger in dress and manner, all can lead to this kind of recognition.

It is quite apparent that the system of statuses, and how they are ranked, varies from one society to another, and the roles proper to these statuses is also highly variable. As an extreme example, in some parts of Africa the iron-smith was a highly honored and respected professional, whereas in some tribes he was a feared outcaste.

The aggressive self-assertiveness which brings rewards in our society would be quite inappropriate to the Hopi, as we have already seen. The Hopi admire the man who remains in the background, submerging himself in the group. Obviously, competition is differently valued in these two societies, and therefore affects behavior differently.

This discussion of values has an important corollary, one which teachers should be aware of if they are to understand certain aspects of student behavior. Because of the differential recognition and reward attached to different statuses, it becomes important in our society to occupy the more highly rewarded statuses. In a large impersonal society like our own, our status is unrewarding to the extent that those about us don't recognize and admire us. This results in much behavior which is intended to call attention to our status, and therefore elicit recognition. Of course doctors, lawyers, businessmen, artists, etc. do not ordinarily wear uniforms which proclaim their statuses. But we do have a very convenient yardstick for measuring achievement - money. And our incomes or bank balances can be flaunted in a wide variety of ways - by house and neighborhood, the car we drive, patterns of recreation, clothing, jewelry, and the like. These things may be said to be symbols of status. Anonymous societies use symbols of status to communicate something about the persons who use them. Such symbols all relate to things actually valued in society - social position, wealth, occupation. This value we attribute to symbols of status has an obvious consequence. People who lack the valued characteristics can still acquire the symbols, and through the false impression they convey can achieve respect and admiration. 'Look like you have money and people will treat you with respect' is a common enough philosophy. Our time payment system greatly facilitates this practice of "instant status."

We asked above, what are the value patterns of teacher trainees themselves. Above we defined values in terms of implicit assumptions. They guide our behavior, often without our being consciously aware that we subscribe to them. A classroom of students, if asked what their value system consists of, would require a great deal of guidance in verbalizing or making explicit even their most cherished values. But even if they succeeded in drawing up a very comprehensive list, they would still not appreciate the subtle ways in which values operate to determine behavior. Nor would they appreciate the intricate interrelations that exist among different values. This can be illustrated very effectively in the following example, adapted from Goldschmidt (1960).

> Our culture values slenderness, and looks down on excessive fat. In part this is an aesthetic value - we have definite criteria of physical beauty. This value effects our behavior enormously. But it relates to yet another value, on self-restraint. We speak depreciatingly of people who lack self-control, or "make pigs of themselves." Here the value has a moral element - we should not eat too much, or lack restraint. Gluttony is somehow a sin. And, self-control is in turn part of a broad philosophical-religious background, that of Judeo-Christian morality. We mistrust excess, and therefore make

sins of overeating, drunkenness, or the use of stimulating drugs. Superficially these and other values are everywhere present in the use of symbols, in outward behavior, and as external expressions of personality. But, convertly, values are part of a deep-seated, underlying personality structure, which in turn relates to very complex philosophical systems. It follows that because we are often unaware of our values, we also lack knowledge of our own motivations.

In other words, we behave in all situations as we learn to behave, and we assume the correctness of our behavior. Such learning takes place early, often unconsciously, and without any opportunity for comparison. Our values may in reality be those of a certain American social class, but we tend to take them for granted as human nature. Those who behave differently may be criticized, or looked down upon.

A very first requirement, then, for any teacher who is going to operate in an intercultural situation, is that he be made aware of his own value orientation, in order to understand his own motivations, the basic assumptions on which he operates. There is an abundant, and growing literature dealing with this subject. The sociologist Robin Williams (1951), in particular, has studied the American value system, but anthropologists as well have addressed themselves to this problem. The American stress on personal achievement, on activity, our emphasis on efficiency, our cult of progress and our great faith in science, our concept of the individual, all these and many more are familiar to students of American values. An important part of any foundations course, for teachers who will work with the culturally underprivileged, is the guidance of trainees in examining their own motivations. Here we get very close to the core of the contribution which anthropology has to make to the process of education - an understanding of culture as an influence on our behavior. Cultural awareness should be a basic aim of foundations courses, to show how the teachers own culture influences what he does as a teacher.

Understanding our value patterns has yet another aspect which can often be crucial for understanding our own behavior and that of others. Anthropology can illuminate the conflicts between American values and actual practice. We have long been aware, from our studies of relatively primitive societies, that there is often a discrepancy between the ethical principals a people profess, and their actual conduct. That is, people hold to certain covert values, which guide their conduct, while verbally expressing quite a different set of values. One simple example from our own culture must suffice. A basic American value is our avowal of equality. As a doctrine it is widespread in our culture. We dislike authoritarianism, and are embarrassed by subservience. And yet this basic value conflicts with many other values which we hold - some of which we will admit, others of which we are unaware. Spindler's research at Stanford has shown the subtle ways in which a teacher's biases can influence his classroom performance. Teachers who strongly profess liberal ideals, and just as strongly deny prejudice, can nevertheless be shown to exhibit discriminatory behavior in their treatment of children of different class and ethnic backgrounds. This whole subject of the conflict of values has many ramifications, and many implications both for classroom teaching and for curriculum planning. We cannot go into these here. Let me just refer you to the pioneering studies of Dorothy Lee in this field (Spindler, 1955, pp. 173-191).

To summarize the point made in the preceding paragraphs, any teacher emerges from a certain ethnic, class, or regional background from which he derives his culture, his basic value orientation. Since this background itself is highly varied, any group of teachers undergoing teacher training will exhibit a variety of cultural orientations.

Now we return to a second point raised above, that of the value patterns of the teacher training institution. This is a highly complex problem, and we can do little more than raise it in the time available. As Spindler (1959:21) has said, "Every institution with a history and internal organization, and a specialized personnel, has a culture - or more properly - a subculture. Certain values, symbols, beliefs, and certain basic permises are patterned into the structure and process of the institution. The institutions of professional education - the teacher-training schools and the literature of education - are no exception."

There is, of course, no easy way to summarize this culture. Institutions differ, and the same institution changes through time, reflecting changes in educational philosophy as well as changes in society at large. I can do no better, once more, than to draw on Spindler's work, which he himself admits to be tentative and very general. In his researches he has isolated - empirically - two strongly contrasting value patterns which operate in United States culture. One he calls the traditional, which is characterized by such values as an emphasis on thrift, self-denial, faith in the future, a strong emphasis on success, and a belief that hard work is the means to it, absolute moral norms, and a strong value placed upon the individual as an end. Much research by other scholars tends to bear out the validity of this pattern. His second pattern he refers to as the emergent value pattern, and is characterized by the value placed upon sociability, sensitivity to the feelings of others, a relativistic attitude, a present-time orientation, and a high value placed upon the group. An individual, of course, is likely to embrace values from both patterns in varying degrees.

Spindler then goes on to show that the dominant value pattern of the majority of teacher trainees - who, he asserts, are predominantly of middle-class and lower middle-class background - is the traditionalist one. A detailed analysis of teacher training institutions, on the other hand, and of the literature on curriculum design, indicates that teacher training institutions are predominantly of emergent value orientation. What is most important is the social adjustment of the child, his place in the group, the responses of his peers to him, his ability to get along well, to work and play with others, etc.

The third point raised above was that of conflict between the teacher trainee's own value system and that of the training institution. The anthropologist is uniquely qualified to analyze such situations, because of his general interest in acculturation phenomena. Obviously, what happens to a middle class teacher-trainee at Columbia Teachers College is not the same as what happens to Mayan religion under the impact of Christianity, and neither are the same type of situation as a tribe of Navajo adjusting to the demands of a sheep-herding economy. But, certain principles emerge from any study of acculturation. These have to do with the adjustment which an individual of one culture must make when he has to come to terms with yet another culture. The logical possibilities, while numerous, are probably finite, and the common responses to an adaptive situation are relatively few. What, then, are some typical responses which middle-class and lower middle-class teacher-trainees make when confronted by the emergent value pattern of the training school?

Basically, what happens is that the student, confronting a value system different from his own, feels threatened. His well established, familiar, comfortable values are challenged. The threat is there, growing out of conflict, even if the trainee doesn't perceive it as a threat. Some of the possible responses are highly similar to those of immigrants to a new land, a new culture.

1. The individual can feel overcome by the threat to his established values, and retreats back to his familiar patterns. But the teacher trainee, like the newly arrived immigrant, can actually overcompensate, and rigidify his original system. Spindler's research shows this type of teacher to be rigid and uncompromising in his classroom behavior.

2. Logically the trainee can overcompensate in the new direction. He uncritically takes over the new values in their entirety. He overdoes the "individual in harmony with his group" approach. Such a person, in training, probably feared being left behind more than he feared giving up his own value orientation. In his classroom individual differences become smothered by group conformity.

3. Spindler speaks of a third, mixed type who superficially takes on new values but does not give up his old. Neither does he rework the two patterns into new synthesis. Consequently, in the classroom he vacillates between the two patterns.

4. The final response for which Spindler has empirical evidence is that of the thoughtful person who is aware of the kind of adjustment he must make. He attempts to synthesize the best of two value systems. Not feeling threatened, he does not overcompensate in either direction. He believes that many of our best students today are of this mixed type. They accept the need of the individual to be a member of the group, but believe that the individual must be self-possessed and self-actualized in order to be a useful participant in any group.

The two over-compensating types will quite clearly be highly selective in the culture which they transmit. Because they offer few or no alternatives to their children, they will tend to close the door to learning for some children, hold it open for others.

Now, can we extend Spindler's findings a little further in order to understand the responses of school children who come in contact with teachers? The schoolroom too is a culture contact situation, but all Spindler has done is to explore the kind of atmosphere created by the teacher as a consequence of his or her reaction to teacher training. But for Project TEACH the impact of the school on student, and ultimately on the home and even the community of the Negro or Mexican-American student is an even more important concern.

This is illustrated tellingly in a taped interview which I played back for our elementary teacher-trainee group at 111th Street School. This interview involved two or three teachers who were participating in a university seminar, and a Mexican-American high school drop-out, a boy named Joe, age 16. In questioning Joe, the interviewers clearly revealed their own basic value orientation. They expressed such well-documented middle-class American values as: getting an education is good *per se*; education is a way of training for a job and an income, and therefore of achieving high status; competitive achievement is good - scholarship leads to membership in clubs. Action will provide a solution to all our problems. Each of us has an obligation to do something about the social ills which we see around us, and so on. All of these things were implicit in their questioning of the boy, rather than being explicit statements of what they believed or felt.

In his surprisingly sophisticated responses to these questions, Joe appeared to not only not share many of these values, but to positively reject them. He discussed frankly what he thought the school was trying to tell him, but stated also that he had dropped out because the school held no meaningful goals for him. Essentially, because he and his interviewers did not share the same value patterns, they also did not communicate. Words held different meanings for them.

What then are the implications for Project TEACH of this concept of teacher training and the classroom as acculturation situations? We can make a number of observations.

1. Our Project seeks to control, in some measure, the acculturation situation existing in certain schools through the construction of a new training curriculum.

2. It is practically impossible, however, to control all the variables. No curricolum can create a new culture for teacher trainees. Each will go forth a complex blend of value patterns, more or less integrated into a new whole.

3. Nor is it possible to manipulate the home environment of school children so as to alter their value patterns. They will continue to enter the school bearing the culture of the home, ethnic group, neighborhood, and so on. Poverty, to mention one variable, places a certain stamp on the character and personality of the child, and these influences will remain as long as poverty exists, whatever curriculum is devised. (Henry, 1965).

4. What remains, then, is to achieve as complete an understanding as possible of the problem. Such understanding, from the standpoint of the teacher-trainee, must begin with foundations courses which aim at bringing to the teacher a higher degree of culture awareness.

This, if anything, is the core of anthropology's contribution to the education of teachers. This means that the student must thoroughly understand how his own culture, his value system, shapes and determines how he thinks and acts. This will also help the teacher trainee to understand his own reaction to the training curriculum. Further, good foundations courses should draw on sociology, social psychology, and anthropology to understand students of diverse cultural backgrounds. Anthropology in particular can aid in pointing out possible areas of conflict, between different value patterns. It can contribute comparative, cross-cultural knowledge of the educative process, especially in helping the teacher to understand the informal processes of education, and how these can supplement or contradict more formal processes. Above all, by drawing on acculturation studies, and body of theory which has emerged, the foundations course can help the teacher to understand the classroom as a culture contact situation, enabling him to predict the adaptive responses of various kinds of children to the pressures of the classroom.

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SOCIOLOGICAL FOUNDATIONS OF EDUCATION REVISED

Outline for a course in the sociology of education to prepare teachers, especially for schools in socially disadvantaged communities.

I. Topic: Socialization, education and schooling.

II. Some objectives.

A. long range objectives.

1. to develop the ability and inclination of students to make educational use of sociological knowledge.

a. to recognize the educational effects of social factors.

b. to understand the relationship among alternative social theories, concepts and practices and their counterparts in education.

c. to apply sociological concepts, techniques and information in educational planning and practice.

B. intermediate objectives.

1. to provide students with some basic sociological information about education.

2. to explain some of the commonly used sociological concepts and techniques.

3. to furnish examples and demonstrations to the students of the educational use of sociological knowledge.

4. to provide students with experience in the sociological examination of educational policies, practices, situations, and problems.

C. leading questions.

1. what is the relation of individual differences among the behavior and achievement of pupils to the social differences among them?

2. how does the relationship between the social backgrounds of the pupils and the teacher affect teaching and learning?

3. how can equal opportunity for all pupils be provided?

4. how can pupils be prepared to cope with the varied and changing social conditions in their futures?

5. how can social forces within and outside the school be harnessed to help achieve educational ends?

6. what are the social characteristics of an effective learning situation?

7. what part of the culture should the schools attempt to pass on?

8. how can the schools help to carry out desired social change?

9. what system of control over education in the schools will be best?

10. how do social conditions currently affect the work of the schools?

11. how do international situations now affect education in the United States?

III. An outline of structure and content:

A. what is the sociology of education?

1. science of society concerned with describing the larger setting and process of education.

2. offers some varied and alternative ideas and information for use in education.

B. what is meant by socialization?

1. total social learning process.

2. biologically and socially influenced.

3. passes on, modifies culture.

4. shapes personality.

5. embraces the processes of education and schooling.

C. how is socialization affected by social patterns?

1. varying ways by social class, color caste, region, urbanity, ethnicity, religion, sex and age.

D. how do some agencies of socialization function?

1. separately and in relation to each other: family, neighborhood, peer group, religious institution, mass media, business and industry, government, organized leisure, and school.

E. what is the nature of schooling in American society?

1. situated in a heterogeneous, technological, urban, fluid society.

2. varies according to community.

3. a "society with its own culture."

4. functions to stabilize and change; sort and select.

F. what is the nature of teaching in American society?

1. varies according to role and leadership style of teacher.

2. a social career if not a profession.

G. what are the problems and the promise of teaching in an American big city?

1. social disadvantage among pupils leading to language deficiency, reading retardation, poor work habits, failure, apathy, hostility, underachievement, dropout, delinquency, and so on.

2. more harmonious and effective society with more satisfying participation by young people in work, civic and personal life.

H. (other questions developed in the process of the course may now be addressed as well as further attention given to the "leading questions")

IV. Some items for use in instruction and evaluation.

A. Termpapers such as:

Study of a community

John Dewey's influence on our public schools

Teacher education in the United States

Teaching in depressed areas

B. Discussions about books like:

Conant, SLUMS AND SUBURBS

Bruner, PROCESS OF EDUCATION

Davis, SOCIAL CLASS INFLUENCE UPON LEARNING

C. Oral and written reports of research studies and other articles in professional publications.

D. Field trips to schools in varied neighborhoods.

E. Field projects for oral or written reports.

F. Objective tests (sample items):

1. The universals of a culture are closely related to which element of the curriculum?

a. basic education

b. general education

c. vocational education

d. electives

2. National character type is a concept that is:
   - a. scientific
   - b. semi-scientific
   - c. a cultural stereotype
3. Culture refers to:
   - a. activities related to art, music, and literature
   - b. the ideas, actions, and things of a people
   - c. the way of life or a primitive society
   - d. the way of life of an elite group of a society
4. A society is a group of people:
   - a. with a highly developed culture
   - b. connected with an institution
   - c. with a culture
   - d. of a particular class
5. The method employed to measure acceptance and rejection of classmates is called:
   - a. socio-economics
   - b. sociometrics
   - c. evaluative criteria
   - d. correlation
6. An adolescent is a delinquent when he:
   - a. crosses the teacher
   - b. strikes a classmate
   - c. skips school
   - d. has a court record for law violations
7. The social lessons the child learns in the family tend to go deep and last long because:
   - a. they are concerned with adjustment to basic life processes

b. they are learned in a highly charged emotional setting

c. both of these

d. neither of these

G. Essay Tests (sample questions):

1. According to our democratic ideals we have decided to educate all American youth. Discuss on the basis of your readings for this course and our class discussions how we have accomplished this task and in what respect we have failed.

2. If you were to teach a classroom of children of mixed ethnic and racial backgrounds, how would you go about reducing cultural barriers?

3. Discuss some of the effects of class, caste, and culture on the nature of our schools.

4. How far has the traditional pre-civil war stereotype of the teacher persisted in the American mind and to what extent has it been modified?

H. Some Textbooks:

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Pounds, Rilig, Bryner, J. R., THE SCHOOL IN AMERICAN SOCIETY, MacMillan, 1962.

I. Some comprehensive books of readings:

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Hodgkinson, H. L., EDUCATION IN SOCIAL AND CULTURAL PERSPECTIVES, Prentice-Hall, 1962.

Kallenbach, W. W., Hodges, H. M., EDUCATION AND SOCIETY, Merrill, 1963.

Page, C. H. SOCIOLOGY AND CONTEMPORARY EDUCATION, Random House, 1964.

Spindler, G. D., EDUCATION AND CULTURE, Holt, Rinehart, 1963.

J. A field manual:

Stendler, C. B., FIELD PROJECTS AND PROBLEMS IN EDUCATIONAL SOCIOLOGY, Dryden, 1956.

K. Some periodicals:

American Anthropologist

American Sociological Review

Journal of the Sociology of Education

L. Some suggested readings:

Adler, Mortimer	REVOLUTION IN EDUCATION
Bestor, Arthur	EDUCATIONAL WASTELAND, Ch. 1-4
Bloom, Benjamin	COMPENSATORY EDUCATION FOR CULTURAL DEPRIVATION, Holt, 1965.
Brameld, E.	EDUCATION FOR THE EMERGING AGE, Harper Bros., New York, 1961.
Bruner, Jerome	THE PROCESS OF EDUCATION, Harvard University Press, 1961.
Conant, James	THE EDUCATION OF AMERICAN TEACHERS, McGraw-Hill, 1963.
Conant, James	SLUMS AND SUBURBS, McGraw-Hill, 1962.
Davis, Allison	SOCIAL CLASS INFLUENCE UPON LEARNING, Inglis Lecture, 1949.
Dewey, John	DEMOCRACY AND EDUCATION
Dewey, John	SCHOOL OF TOMORROW
DiCarlo, Louis	OUR EDUCATIONAL DILEMMA, Richard Street Lecture, Syracuse.
Dunn, L. D.	HEREDITY, RACE AND SOCIETY, Mentor.
Gardner, J.	EXCELLENCE
Harrington, M.	THE OTHER AMERICA - POVERTY IN THE U.S., Penguin, 1965.

Hook, Sidney	EDUCATION FOR MODERN MAN, Dial, New York, 1946.
Hutchins, R.	CONFLICTS IN EDUCATION IN A DEMOCRATIC SOCIETY.
Lerner, Max	AMERICA AS A CULTURE
Lawrence, Frank	THE SCHOOL AS AGENT FOR CULTURAL RENEWAL, Burton Lecture, Harvard University Press, 1959.
Myer, Adolph	THE DEVELOPMENT OF EDUCATION IN THE TWENTIETH CENTURY, Prentice Hall, New York, 1952.
Moehlman, Roucek	COMPARATIVE EDUCATION, Dryden Press, New York, 1953.
Passow, H.	EDUCATION IN DEPRESSED AREAS, Columbia University.
Riessman, Frank	THE CULTURALLY DEPRIVED CHILD, 1962.
Secord, Paul	SOCIAL PSYCHOLOGY, McGraw-Hill, 1964.
Simpson, Hoke	THE CHANGING AMERICAN POPULATION, Inst. of Life Insurance, 1962.
Strauss, Anselm	THE SOCIAL PSYCHOLOGY OF GEORGE HERBERT MEAD, Phoenix.
Warner, Lloyd	WHO SHALL BE EDUCATED? Harper Bros., 1944.
Woodring, Paul	A FOURTH OF A NATION, McGraw-Hill, 1957.
Woodring, Paul	LET'S TALK SENSE ABOUT OUR SCHOOLS, McGraw-Hill, 1953.

M. Some films:

And Now Miguel, United World Films.

Boundary Lines, International Film Foundation.

Brotherhood of Man, Brandon.

Design of American Public Education, McGraw-Hill.

Development of Individual Differences, McGraw-Hill.

Experimental Studies in Social Climates of Groups, Iowa State University.

School Boards in Action, National School Boards, Inc.

Social Class in America, McGraw-Hill.

Walk in My Shoes, McGraw-Hill.

N. Some recordings:

Ways of Mankind (Walter Goldsmith)

1. The Sea Lion's Flipper (a study in values).
2. When Greek Meets Greek (a study in culture).
3. Desert Soliloquy (a study in education).

CHAPTER IV - PHILOSOPHICAL FOUNDATIONS

Notwithstanding the efforts made by the consultants, the faculty members and the students in Project TEACH, revisions in philosophical foundations are still not satisfactory. As expressed by the students, worth in philosophical foundations did not appear in advance of the experience in teaching in disadvantaged areas to have efficient utility for the student to view it seriously. Motivation for the student taking the philosophical foundations course prior to actual teaching experience appears to be low. While the general education course in philosophical ideas does apparently stimulate the students to think deeply about important values, implications from this Project are that philosophical foundations might better be a course taken by the teachers after they've had regular teaching experience in disadvantaged areas.

Nevertheless, the course as revised is included in the document to show the attempts made to relate the work in philosophical foundations to the teachers with preparation in teaching in disadvantaged areas.

ORGINAL COURSE

Unit II - Philosophical Foundations

I. Topic: The purposes of education -- the theoretical constructs.

II. Objectives to be achieved:

A. Long Range
1. To aid students to develop the ability to conduct a philosophical analysis of current educational theories, policies, and practices.

B. Immediate or short range
1. To provide students with the theoretical data of education essential to the performance of first level philosophical analysis.
2. To help students cognize the axiological context of all educational decisions.
3. To help students formulate concepts concerning the relationships among varying beliefs about democracy and educational policies and practices in the schools of the democratic United States.
4. To help students formulate concepts concerning the relationships among varying United States ideological constructs and the varying tales of the schools.

III. Questions to be answered:

A. What is the meaning of democracy? Is democracy a form of political organization or a way of life?

B. Are present school policies and practices consistent with the basic tenets of democracy?

C. To what extent is the school system in the United States affected by and to what extent does it reflect current ideological beliefs?

D. Why are educational decisions generally labelled value judgments?

E. Is it possible to locate and specify a philosophy of education for the public schools in the United States?
   1. Is a single philosophy essential to good education or is diversity in philosophy a more democratic goal?

F. What evidence does philosophical analysis yield toward the solution of the questions of:
   1. Who shall be educated?
   2. What shall be taught?
   3. Who shall control education?
   4. Who shall teach?

IV. The Content

A. Social philosophies of education -- the meaning of democracy.
   1. Freedom as the basic criterion -- rugged individualism.
      a. Government to insure freedom from interference.
      b. Emphasize competition and survival of the fittest.
      c. Provide the same educational opportunity for all.
      d. Competition yields selection.
   2. Equality as the basic criterion.
      a. Government to insure absolute equality--eliminate social class differences.
      b. The collective good can only result from absolute equality.
      c. The environment as the force of equality or inequality.
      d. Educate for cooperation and sameness.
   3. The ordered society as the basic criterion.
      a. Recognize individual differences and seek to capitalize on them for the benefit of all.
      b. Education should increase the distance among humans rather than act as a levelling agent.
      c. The elite will emerge as the educational, social, and economic leaders of society.
      d. Each will find a proper place in the total scheme.
   4. Creative intelligence and pragmatic liberalism as the basic criterion.
      a. Stress faith in reason and cooperative intelligence as the way to solve all problems.
      b. Ultimate reliance on maximum shared experience.
      c. Any form of suppression of knowledge or indoctrination without total analysis is anti-democratic.
      d. Individuality means self-realization through self-expression, self-control, and self-direction always in the context of the social community.

B. Philosophy of education as a discipline.
  1. Levels of operation
    a. Practice--what actually takes place in the schools.
    b. Policy--the general role formulation of practice.
    c. Philosophy--the underlying assumptions as the source of all policy and practice.
  2. The branches of philosophy.
    a. Metaphysics--the nature of the universe and man.
    b. Epistemology--the nature of knowledge.
    c. Axiology--the nature of value.
  3. Current philosophies of education.
    a. Idealism
      (1) Ultimate reality is spirit.
      (2) Knowledge is ideational.
      (3) Values are absolute, unchanging, and ideational.
    b. Realism
      (1) Ultimate reality is matter and systematic.
      (2) Knowledge is of the natural law.
      (3) Values are absolute and are found in nature.
    c. Perennialism
      (1) Ultimate reality is pure being, logical, and universal.
      (2) Knowledge is self-evident, reasonable, and conformity to essence.
      (3) Values are absolute and everlasting.
    d. Experimentalism
      (1) Nothing has meaning outside of human experience.
      (2) Knowledge is knowledge of relationships.
      (3) Values are relative and contextual.
    e. Existentialism
      (1) Existence is; essence becomes
      (2) Knowledge of what is can only result from choice.
      (3) Values are relational--constructed out of free choice.

C. Philosophy and education
  1. Education as a normative undertaking.
    a. The educational enterprise involves continuous choices amongst alternatives.
    b. Attention must center on the basis for choice.
    c. The problem of consistency of choice.
    d. Singularity or plurality of goals.
    e. The relationship of ends and means
      (1) Education as an ends in itself.
      (2) Education as a means to other ends.
      (3) Education as an ends-means process.
  2. Education and the issues of philosophy.
    a. Knowledge as thuth--absolute.
    b. Knowledge as thuth--relative.
    c. Experience as experience of. . .
    d. Experience as reality.
    e. Values as extrinsic--absolute ends in themselves.
    f. Values as intrinsic--relative to relationships in a contextual situation.

D. The goals of education--philosophical analysis.
  1. Education to develop the intellect.
  2. Education to transmit the cultural heritage.

3. Education to adjust the individual to present society.
4. Education to develop an individual with the ability to refine the heritage and improve society.
5. Education to develop the individual for a new society based on the best solution to present conditions and trends.
6. Education to emphasize self-creativity and individual growth.

V. Skill to be developed.

A. The ability to analyze current issues in education philosophically.
   1. The ability to recognize the philosophical basis of current differences in educational theories, policies, and practices.
B. The ability to apply philosophical methods of analysis to the examination of issues in education.
C. The ability to recognize the relationships among various social and ethical philosophies and educational practices.

Julian Roth
Psychology of Educational Philosophy

An Analytic Approach to Cultural Deprivation

The basic assumption of this paper is that success in any endeavor without a priori fixed performance ends and means depends upon the willingness and ability of the participants to analyze totally the enterprise concerned, and, further, the willingness and ability to employ the data gained from this analysis in the fulfillment process. The unsettled nature of the issues involved in the question of the preparation of teachers to teach the culturally handicapped clearly indicates the demand for such a procedure.

The philosopher, when called upon to aid in the investigation of possible solutions for current social problems, will select that mode of operation which most consistently reflects his philosophic frame of reference. If he is a speculative philosopher, he will examine the issue of cultural deprivation as a part of his all-encompassing search for an organizational pattern for the many complexities of his experience; a whole that will enable him to understand the role and place of the parts. Since the nature of the whole being sought must account for all of the parts, the solution of a particular problem in the part is abstracted from the whole. A philosophy of education for the culturally disadvantaged develops from the application of the total philosophy of life to the process of educating this particular social group.

If the philosophic investigator is a prescriptive or normative philosopher, he will examine the issue of cultural deprivation in conjunction with his overall search for norms of behavior, values, ideas of good and evil, right and wrong; a set of criteria that will enable him to understand and measure the norms and deviations from the norms. Again, the solution of the particular problem depends upon the final explanation of the whole.

The third philosophic approach appropriate to the investigation of this issue originates with those specifically designated as analytic philosophers. They contend that the speculative and prescriptive philosophers have little or no chance of success, and, therefore, the analytic philosophers confine their effort to the search for meaning. From the analyst's frame of reference, the clarification of meaning constitutes the total philosophic enterprise.

An analytic philosopher can try to clarify fundamental ways of thinking about cultural disadvantage. He can render explicit the criteria for judgment used in reaching decisions about this social group. He can test common assumptions indirectly by striving for a systematic picture that will embrace them all. He can analyze by exposing premises, consequences, and alternatives. He makes no attempt to prescribe absolute, fixed in advance, solutions.

The major premise of this paper, then, is that, in this situation, faced with the problem of determining the nature of the guidance to be gained from philosophy in establishing a program for the preparation of teachers to teach the culturally deprived or culturally disadvantaged or culturally handicapped or culturally different children in our society, the frame of reference of the analytic philosopher should serve as the point of departure. This premise presupposes a prior assumption that the final decision as to the selection of a desirable plan of action must ultimately rest with each individual participant in the project whether he decides to choose on his own or on the basis of consensus. It further presupposes a desire on the part of each participant to withhold final judgment, but not necessarily action, until as many alternatives as possible have been examined.

The minor premise deals with the question of the proper time sequence for analysis. Should analysis precede action, await the final results of action, be continuous with action, or play a part in each phase of the total project? Preliminary analysis should precede action to provide some basis for initial direction; however, action that awaits total analysis can end in total inaction. Action without continuous analysis can easily result in the perpetuation of consistent error or inconsistent chaos. Final evaluation without preliminary and continuous analysis will have no criteria for judgment. The present goal is to establish a framework for preliminary analysis and to examine each of the constructs within this framework for indications of alternative choices to direct the total endeavor.

The four labels, culturally deprived, culturally disadvantaged, culturally handicapped, and culturally different, commonly used to describe the project population, constitute the initiating data for analysis. Taken individually, each phrase assumes, in a broad sense, an identifiable differentiating factor that enables selection of a recognizable part from a recognizable whole. If deprived, disadvantaged, or handicapped mean, to some distinguishable degree, not the same as, then a standard is minimally implied and maximally a real existent. Eventually the exact nature of the standard must be identified; however, in this phase in the investigation, the assumption of its existence suffices.

Establishing a series of contrasting terms relating the part to the whole allows for the development of mathematical models which provide the base line for frames of reference construction and, at the same time, facilitates the search for further clarification of meaning. Thus, culturally deprived factors from culturally invested; culturally disadvantaged from culturally advantaged and culturally handicapped from culturally normal, while culturally different indicates two or more distinct not identical to or unequal for at least one value terms. For formulation purposes let CDe represent culturally deprived, CI culturally invested, CDi culturally disadvantaged, CA culturally advantaged, CH culturally handicapped, CN culturally normal, C_1 one distinct culture and C_2 another. Then in model form:

1. $CDe < CI$ 2. $CDi < CA$ 3. $CH < CN$ 4. $C_1 \neq C_2$

From formula number one, if CDe is less than CI, then in order to make each side of the equation equal, a factor x must be introduced so that:

$CDe + X = CI$ or $CDe - CI = X$

In formula number two, if CDi is less than CA then making each side of the equation necssitates the introduction of a factor of advantage A and:

$CDi + A = CA$ or $CDi = CA - A$ Educational and/or noneducational advantages.

Formula three translates to an equality with the use of a handicap factor Y; however, the plus or minus issue in this factor and the nature of the transposition depends upon the kind of handicap involved so that;

a) $CH - Y = CN$ or $CH = CN + Y$
b) $CH + Y \neq CN$ or $CH = CN - Y$
c) $CH - Y \rightarrow CN$ as $\lim Y \rightarrow 0$
d) $CH \rightarrow CN - Y$ as $\lim Y \rightarrow 0$

Formula four introduces further complexities because of the existence of two distinct terms and the requirement for more than one variable. Let W and Z indicate variability factors:

$C_1 \pm W - C_2 \pm Z$

or if it is additionally recognized that W and/or Z in any combination may or may not preclude C_1 ever equalling C_2, then:

$$(C_1 \pm W) \pm (C_2 \pm Z) \rightarrow C_3$$ a new cultural pattern.

Recognition of the four identified frames of reference demonstrated by these models in no way precludes formulating others. However, an examination of the many alternatives and of the relatively unlimited predictable and unpredictable consequences conceivable within them should serve as warning to those who would neglect thorough philosophic investigation in the rush to locate simple answers to complex problems.

The most commonly accepted in hand response to the question at issue rests on the assumption that below certain levels of literacy lies a deep and lifelong cultural incompetence and that below certain levels of skill lies the probability of unemployment and part-time work. The assumption fits easily into formulas one, two, and/or three if it is concluded that Cde, CDi, and Ch mean less than by a factor X, A, or Y--that these in turn are identifiable as illiteracy and/or lack of specific skills that the less than population needs to acquire. The belief that cultural deprivation, cultural disadvantage and culturally handicapped refers to a variety of social, economic, and ethnic interracial factors which impede full freedom of choice and which destroy the individual's right to maximum opportunity is generally viewed in a similar manner. The problem for the project is then simply that of imparting to teachers the methods for accomplishing the necessary addition . or providing the valued alternatives for choice.

In the minds of some people concerned with this issue, one further solution occurs which may be loosely described as that of somehow developing in the prospective teachers a proper attitude that will enable them to attain success in accomplishing the identified task. In most cases, this attitude is characterized as some form of acceptance; perhaps hopefully even approaching the level of recognizing the equality of human worth. Formula-wise, the attitudinal solution can be attached to each; however, it most often applies in practice to the less than construct and thence generates understanding and tolerance approaches.

Increased complexity occurs when more thorough examination within each of the identified frames of reference discloses other possible variables which may or may not effect operational decisions. A few examples are all that the remaining time will permit.

The major question in formula one involves the quantitative and qualitative nature of the factor X and the side of the equation on which it is located. In some particular cases the same question surrounds factor A in Formula two. Further, even if anthropology, sociology, and/or psychology identify the quantitative and qualitative nature of the factors, isn't is necessary to recognize that they present only what is without solving the more cogent issue; is what is what ought to be?

One illustration of the inferences of formula two obtains from a pair of syllogisms.

Major premises: The present public school system in the United States is designed essentially to provide education for the culturally advantaged.

Minor Premise: The culturally disadvantaged are not being educated in these schools.

Conclusion: The culturally disadvantaged must be prepared to be educated in schools designed to provide education for the culturally advantaged.

or:

Major Premise: The present public school system in the United States is designed essentially to provide education for the culturally advantaged.

Minor Premise: The culturally disadvantaged are not being educated in these schools.

Conclusion: Either these schools must be redesigned to also provide education for the culturally disadvantaged or a new set of social institutions must be developed for one or both groups.

In dealing with formulas one and two, it is important to always be cognizant of the problem of whether or not the culturally invested or the culturally advantaged are themselves adequately prepared to allow the culturally deprived or the culturally disadvantaged to attain cultural equality.

Two questions serve to portray the complexities in formula three: What is the nature of the handicap, and who really has it, the culturally handicapped or the culturally normal? Further, can the handicap ever be totally removed or does it, in itself, impose unassailable limits? In our project should we prepare teachers to teach the culturally handicapped or should we prepare teachers to teach the culturally normal so that they may attain such heights as will allow them to remove the handicap?

In all three cases so far cited, attention must be directed to the question of how much or how little the present school system can accomplish without first eliminating other, non-school oriented variables contained in X, A, and Y; for example, ghetto housing and the identifying force of color.

Minimal acquaintance with the acculturational and enculturational processes reported in the history of the peoples of the United States serves to illustrate the issues implied by formula number four. The multiplicity of variables, the attitudinal problems, and the possible unpredictable nature of the consequences indicate once again the importance of analysis. For example, how shall or will the query, dare the schools build a new social order, be answered?

The total problem becomes even more complex when the factor of change is introduced into any one of the four frames of reference. Illustratively, using formula one, consider the following possibilities:

> The factor X is identified and added to CDe with the result that CDe now equals the originally identified CI, but, in the process of adding X to CDe, either CI changes to the extent that the original formula still holds, however, a new X is introduced thence maintaining the primary relationship, or the two groups, as a result of the process, reverse the relationship in the original formula; the prior CDe now becomes CI and the prior CI becomes CDe.

In sum, analytic philosophy indicates and clarifies the variables in meaning. History, anthropology, psychology, sociology, speculative philosophy, normative philosophy, and every other discipline known to man provide the data for choice. The multidimensional nature of the problem should continuously remain a major concern.

COURSE DESCRIPTION

Social Sciences Division, Philosophy Department

1. Course Title: Philosophical Ideas
2. Course Number: 150
3. Catalog Description: Approach to an underatanding of philosophy through the discussion of basic concepts. Such concepts as freedom, truth, life, beauty, belief and justice will be examined by reading significant philosophic and popular literature on the subject.
4. Prerequisites: none
5. Course Objectives:
    a. To acquaint the student with the nature of philosophic inquiry so that he can distinguish between philosophic and non-philosophic discussion of the same material.
    b. To enable the student to recognize the basic issues and problems with which philosophy is concerned.
    c. To help the student recognize the assumptions implicit in arguments either in his field of study or in his everyday life.
    d. To enable the student to apply philosophic insight to the problems which confront him in everyday life.
    e. To assist the student in recognizing the inter-relationship between philosophy and other fields of knowledge.
    f.

f. To familiarize the student with the methods of reflective inquiry and analysis.

g. To help the student recognize that there are many alternative positions on any basic issue.

6. Expanded Description:

A. The content will consist of popular and philosophic discussion of some of the significant concepts operative in our present culture.

1. We propose a number of concepts which can either be expanded or delimited as the situation warrants. The following is a partial list of such concepts:

Authority
Freedom
Truth
Rights
Law
Justice
Prediction
Time

Belief
Good
Peace
Beauty
Mature
Life
Mind
Love

2. Only some of these can be adequately covered in the course. It is difficult, if not impossible, at this stage of operation to indicate the specific number which can or should be covered.

3. The following is an example of the content which might be included under the concepts of belief, freedom, and truth:

Belief

Literature on the popular level:
Ed. R. Murrow, This I Believe
Maxwell Anderson, Key Largo, Act II
Thornton Wilder, Our Town
B. Shaw, Man and Superman'
The Apostle's Creed

Literature on the philosophic level:
St. Thomas Aquinas, Summa Theologica
Karl Barth, Credo
James, Will to Believe
Russel, A Free Man's Worship
Santayans, Reason and Religion
Hume, Dialogues Concerning Natural Religion
Dewey, A Common Faith
S. Alexander, Space Time Deity
Bergson, Two Sources of Morality and Religion

Freedom

Literature on the popular level:
Hemingway, The Killers
Declaration of Independence

Tolstoy, War and Peace
Roosevelt, Four Freedoms
Thoreau, Easay on Civil Disobedience
Buckley, God and Man at Yalo

Literature on the philosophic level:
J. S. Mill, On Liberty
Spinoza, Ethics
Hobbes, The Questions Concerning Liberty, Necessity and chance
St. Augustine, De Libero Arbitrio (trans)
Whithead, Adventures of Ideas, Process and Reality
Calvin, Institutes of the Christian Religion
James, Dilemma of Determinism
Sartre, Being and Nothingness

Truth
Literature on the popular level:
Eddington, On the Nature of the Physical World
Fogel, Great Experiments in Biology
Mark Twain, Is Shakespeare Dead?
Inherit the Wind

Literature on the philosophic level:
James, Pragmatism
Pierce, The Fixation of Belief
Russell, The Kinds of Knowledge
Lovejoy, Critical Realism
Blanshard, The Nature of Thought
Ayer, Language, Truth, and Logic
Bergson, Introduction of Metaphysics
Pearson, Phenomalism
Spinoza, On the Improvement of the Understanding
Whitehead, Science and the Modern World
Dewey, How We Think

B. In general, the method will proceed first by examination of the popular material in order to extract the concept in a way that the student can readily understand. However, it is also hoped that the student will recognize the necessity of going beyond the popular treatment of the material. The second step will be an examination of the philosophic literature on the subject in order to acquaint the student with the nature, purpose, and value of this approach. Finally, an attempt will be made to show how philosophic thought can organize and clarify material from which we started or other areas to which it is relevant. To illustrate the above description, let us take the concept of freedom.

1. The student will read a selection from the literature on the popular level.
2. Class discussion, led by the instructor, will develop the idea of freedom and some of the problems it raises.

3. The student will read representative selection of philosophic literature each of which will take a definite position on freedom
4. Class discussion, led by the instructor, will develop alternative philosophic positions and interpretations of the material.

C. General organization of the course:
The general organization of the course can have a two-fold direction. Within any one concept there is an organization of understanding and thought. In addition, however, it is possible to show relationships among ideas and to pursue these relationships. The organization and unity of the total course will depend on how well both of these aspects are developed and integrated.

D. Relation of content and method to objectives:
Utilizing this method, the student will come into contact with philosophic and non-philosophic material on the same subject, discuss their significance and inter-relationship and recognize issues and applications.

7. Programs to which applicable: (underline as appropriate)

A. General Education
B. Departmental Undergraduate Program
   a. Core course
   b. Additional Departmental Requriement (Specify) ____________
   c. Elective
   d. Other (indicate) ______________________________
C. Programs in other Divisions or Departments (Specify) ________
D. M.A. Program (_______________and/or Social Sciences)
   a. Core
   b. Additional Departmental and/or Divisional requirement
   c. Elective
   d. Other (indicate) ______________________________
E. M.S. Program
   a. Core
   b. Required of all majors
   c. Electives
   d. Other (indicate) ______________________________
F. Elective
G. Credential Requirement (which credential?) ______________

8. Methods of Evaluation: (underline as appropriate)
A. Examinations - (1) Frequency:
Final
Periodic-one, two, three,
Other (specify)

Type
Objective
Easay
Performance
Oral
Other (specify

B. Term Reports - Oral
Written
C. Projects - Field Trips
Library Research
Workbooks
Other (specify) ______________________
D. Laboratory Techniques
E. Class Participation - Discussion
Panel or group
Class leadership
Attendance
F. Readings - Newspapers   Oral Report
Periodicals   Written Report
Books

9. Methods used in teach courses:

Lecture
Discussion
Demonstration
Supervised Experimentation
Other

10. Teaching aids utilized: (underline as appropriate)

Maps
Motion pictures
Slides and projections
Blackboard
Artifacts
Demonstration apparatus
Other materials (specify) ______________

11. Syllabi, Examinations, Reading lists, Bibliography - attach, if available.

Philosophical Foundations

That part of the course outline marked "Philosophical Foundations" ought to be last. Philosophy as a summarizing and reflective activity ought to follow considerations of historical and sociological dimensions of education.

I have assumed that Philosophical Foundations will occupy about one third of the course. Accordingly, I have indicated approximate times for subject matters.

All references to objectives, content, etc. in what follows pertain to Philosophical Foundations only.

A. General objectives
(1) To make clear what is the nature of philosophy, both as it has been traditionally conceived and as it is currently pursued.

(2) To examine the scope and limits of the application of philosophy and philosophical analysis to problems in human affairs.
(3) To consider the uses of philosophy and philosophical analysis in the development of a philosophy (or philosophies) of education.

B. Specific objectives

(1) To make students aware of the factors resident in reaching a decision to adopt and implement an educational objective.
(2) To study the nature of judgments of value.
(3) To analyze the relation and seek the integration of cultural and educational values (or goals) in the development of a philosophy of education.
(4) To prepare the student to impart to his students in his teaching an awareness of the relation between cultural and educational values (or goals.)

Content revision. Please refer to original "Remarks and Suggestions". The following revision of content is based on the assumption that "Philosophical Foundations" will occupy approximately one half of the course.

An addition to the content on the subject of social philosophies is appropriately placed between three and four.

3) The social context
   a. sociology and social philosophy
   b. criteria of a good society
      1) classical social philosophies
      2) contemporary social philosophies
   c. education in a good society

References

The nature of philosophy and philosophical analysis:

A. J. Ayer: Language, Truth and Logic
C. D. Broad: Scientific Thought (Intro.)
John Hospers: An Introduction to Philosophical Analysis
Elmer Sprague: What Is Philosophy?

Value judgments and decision making:

A. J. Ayer: op. cit.
Ray Lepley: Value: A Cooperative Inquiry
R. B. Perry: The General Theory of Value
Hans Reichenbach: The Rise of Scientific Philosophy
C. L. Stevenson: Ethics and Language

Philosophy of education:

T. Brameld: Education for the Emerging Age

________: Philosophies of Education in Cultural Perspective
Sidney Hook: Education for Modern Man
D. J. O'Connor: An Introduction to the Philosophy of Education
L. A. Reid: Philosophy and Education
I. Scheffler: The Language of Education

Questions.
1) Can one reasonably set forth ideal goals of education? If so, what are they? How are they defended?
2) What are the goals of American education? How are they defended?
3) How do the historical and cultural contexts in which education takes place affect the goals of education?
4) How are educational goals to be realized? Or: How are educational policies to be established and implemented? i) Who shall be taught? ii) What shall be taught? iii) Who shall teach? iv) Who shall control teaching?

C. Content

1½ wks
1) The nature of philosophy
   a) speculative philosophy
   b) analytic (critical) philosophy
2) Philosophical analysis
   a) meaning (concept analysis)
   b) truth (propositions)
   c) the nature of argument (relations of propositions)
      i) deductive argument
      ii) inductive argument

1 wk
3) The nature of value judgments
   a) theories of value
      i) cognitive theories
      ii) non-cognitive theories
   b) judgments regarding intrinsic values
   c) judgments regarding instrumental values

1 wk
4) Factors affecting decisions
   a) the role of value judgments
   b) the role of argument
   c) the role of disciplines outside philosophy (espt the sciences)
   d) the role of volition
   e) the role of social theory, policy and practice

1½ wks
5) The uses of philosophy
   a) decision making
   b) policy evaluation and development
6) The development of a philosophy (or philosophies) of education
   a) educational goals
   b) the cultural context of education
   c) the flexibility of educational policy: relating a and b

Philosophical Foundations of Education

Prerequisites
A general course in the Introduction to Philosophy

Objectives
A. Long Range
  1. To provide students with a basic understanding of the role of the philosophy of education in reaching decisions about education
  2. To aid students to develop the ability to conduct a philosophic analysis of current educational theories, policies, and practices

B. Immediate or short range
  1. To help develop student awareness of the multiple factors resident in reaching a decision to adopt and implement an educational objective
  2. To help students understand the nature of judgments of value
  3. To enable students to formulate, in broad general terms, their own philosophy of education and to understand its relation to the cultural context of education

Suggested Core Study Questions
1. To what extent can the goals of education reasonably be set forth?
2. Are there identifiable goals for education in the United States? Are they defensible? On what basis?
3. What is the relationship between the goals of education and the social context in which they develop?
4. Is it possible to locate and specify a philosophy of education for the public schools in the United States?
5. How do differences in the nature of value judgments made by various groups in the society effect judgments concerning the goals and practices of education?
6. To what extent is the school system in the United States effected by and to what extent does it reflect current ideological beliefs
7. What evidence does philosophic analysis yield toward the solution of the questions of:
   a. Who shall be educated
   b. What shall be taught
   c. Who shall control education
   d. Who shall teach

Content
A. The nature of philosophy

  1. Speculative philosophy
  2. Analytic philosophy (critical)
  3. The uses of philosophy
     a. Decision making
     b. Policy evaluation and development
     c. Practice evaluation and development

4. Philosophic analysis
    a. Meaning (concept analysis)
    b. Truth (propositions)
    c. The nature of argument (relations of propositions)
        (1) Deductive argument
        (2) Inductive argument
5. The nature of value judgments
    a. Theories of value
        (1) Cognitive theories
        (2) Non-cognitive theories
    b. Judgments regarding intrinsic values
    c. Judgments regarding instrumental values

B. The social context and philosophy
    1. Sociology and social philosophy
    2. Criteria of a good society
        a. Classical social philosophies
        b. Contemporary social philosophies

C. Factors effecting decisions
    1. The role of value judgments
    2. The role of argument
    3. The role of disciplines other than philosophy
    4. The role of volition
    5. The role of social theory, policy, and practice

D. Social philosophies of education in a democracy
    1. Criteria for education in a good society
        a. Freedom; equality; order; creative intelligence

E. The development of a systematic philosophy (or philosophies) of education
    1. Basic requirements
    2. Current systematic philosophies of education
        a. Idealism; realism; perennialism; experimentalism; existentialism

F. Philosophy and education
    1. Philosophic analysis -- the critical examination of a normative enterprise
    2. The nature of the goals of education
    3. The cultural context of education
    4. Education and change

Suggested Topics Related to Understanding Education for the Culturally Different

1. Investigate the relationship between culturally analyzed value patterns and philosophically analyzed value patterns
2. Demonstrate how the various factors effecting decision making play a part in determining who shall be educated and what shall be taught

3. Analyze for meaning the phrases culturally deprived, culturally different, culturally handicapped, etc.
4. Examine the effects on educational goals and practices of absolute and relative value systems when applied to the issues involved in education for minority groups
5. Investigate the meaning of the phrases equal educational opportunity and unequal educational opportunity and compare the findings with an analysis of the meaning of the phrase the same education for all
6. Conduct a philosophic analysis of any current issue in education as it relates to education for atypical groups in the society
7. Examine the issue of one philosophy of education for all versus separate philosophies of education for each culturally identifiable group
8. Investigate the educational implications of the following controversy: the belief that philosophy is culturally based versus the belief that the truths of philosophy are totally independent of the culture in which they may happen to reside
9. Explain how "your" philosophy accounts for the differences amongst men within the framework of its metaphysical conclusions concerning the nature of man

CHAPTER V - HISTORICAL FOUNDATIONS

A new separate course in historical foundations based on a more appropriate undergraduate background of not just the general education course but a year's course of American history or European history is the basic revision in this part of the program.

This new course should require a concentration on minority group history. The emphasis should be on historical background, the part which is missing from many historical foundations' courses in education. It is recommended that this course be a joint offering both in education and in history with the teacher of the course having a major in history as well as public school experience.

ORIGINAL COURSE

UNIT I -- HISTORICAL FOUNDATIONS

I. Topic: Source of Responsibility for Education in the United States.

II. Objectives to be achieved:
  A. Long range:
    1. To aid students to develop their ability to conduct an historical analysis of current educational policies and practices.
  B. Immediate or short range:
    1. To provide students with the historical data of education essential to the performance of first level historical analysis.
    2. To provide students with adequate cultural historical data to permit contextual analysis.
    3. To help students formulate concepts of the interdependence of relationships among social and educational developmental patterns.
    4. To help students formulate concepts concerning the historical relationship of societal goals to educational goals of both the "is" and proposed "ought" levels.
    5. To provide students with an opportunity to examine current issues in education in historical perspective.

III. Questions to be answered:
  A. In what ways do schools reflect the nature of the social context in which they exist?
  B. How does the present school system in the United States reflect the cultural forces that influenced its development?
  C. What is the historical relationship between the development and growth of education and the evolution of human society?
  D. What benefits and weaknesses accrue to schools in the United States because of the apparent lack of an overall predesigned plan of their development?

E. What historical factors account for the unique development in the United States of a free, public, non-sectarian, compulsory, locally controlled school system?

F. Why does the United States have two school systems -- private and public?

G. What evidence does historical analysis yield toward the solution of the questions of:
   1. Who shall be educated?
   2. What shall be taught?
   3. Who shall control education?
   4. Who shall teach?

IV. Content
   A. The heritage of Western Civilization.
      1. Greece -- the spirit of theoretical inquiry.
      2. Rome -- the ordered society.
      3. The Church -- authority as the source of knowledge.
      4. The Renaissance and the Reformation -- the emergence of man as an object of thought.
      5. The Age of Reason and the beginnings of science -- the concern with nature -- the search for method.
      6. The Age of Science -- the scientific method as a source of knowledge.
   B. The heritage in education -- what is knowledge?
      1. The theory that knowledge is received.
         a. The method of recall and contemplation.
         b. The method of revelation.
         c. The method of unfoldment.
      2. The theory that knowledge is discovered.
         a. The method of reason.
         b. The method of sense empiricism.
         c. The method of natural selection.
      3. The theory that knowledge is constructed.
         a. The method of creativity.
         b. Psychological versus logical search for knowledge.
   C. The heritage of educational theorists.
      1. Plato -- contemplation as the source of true knowledge.
      2. Aristotle -- observation as the beginning of investigation.
      3. Aquinas -- the synthesis of faith and reason.
      4. Luther -- the individual as the source of meaning.
      5. Bacon -- the inductive approach to learning.
      6. Comenius -- the use of object lessons.
      7. Locke -- sense empiricism.
      8. Pestalozzi -- the direct study of nature.
      9. Herbart -- pupil interest and apperception.
         a. Froebel -- development through play and self-activity.
   D. Colonial Foundations of American Education -- 1600-1779.
      1. Social and political environment.
         a. Beginnings of representative government.
         b. Alliance of church and state.
         c. Movement from religious establishment toward separation.
         d. Establishment and growth of definite class lines.

2. Social theory.
   a. Christian theism.
   b. Secular beliefs as a challenge -- Descartes, Hobbs.
   c. Naturalism and the new concepts of human nature.
   d. Knowledge as a source of power.
   e. Rise of Humanitarianism as a belief.
3. Educational theory.
   a. Calvinism, Puritanism, and the saving of souls.
   b. Anti-Calvinist movements and the softening of beliefs about man's evil nature.
   c. The Bible and the classics as the basis for education
   d. Public and private education--Jefferson's proposal for Virginia.
4. Practices in education
   a. New England and government control of education.
   b. Private control in the south.
   c. Combination of public and private control in the middle colonies.
   d. Role of apprenticeship.
   e. The Dame School, the Latin Grammar School, and the start of higher education.
   f. The status of teacher
      (1) Orthodoxy as the major qualification.

E. A distinctive American system of education emerges--1779-1865.
   1. Social and political environment.
      a. The frontier as a force in social change.
         (1) Agrarian social democracy.
      b. Rise of industrial capitalism.
      c. Rise of the labor movement.
      d. Increased emphasis on separation of church and state.
      e. Growth of nationalism.
   2. Social theory.
      a. Conflicting conceptions of the nature of man.
         (1) Deism
         (2) Unitarianism
         (3) Transcendentalism
         (4) Man as a factor in the determination of his own destiny.
      b. Growth of religious pluralism
      c. Faculty psychology as a dominant belief.
      d. Rapid growth of the content of organized knowledge.
         (1) Increased knowledge in natural science.
      e. The hold of classical Humanism.
   3. Educational theory.
      a. Equality of opportunity as a growing criterion for measuring educational offerings.
      b. Political enlightenment and nationalism as goals for education.
      c. Pressure for universal education versus private enterprise theories.
      d. Growing demand for public support and control at all levels.
      e. Recognition of need for increased functional education.
      f. Sense realism and the demand for changed methods.
      g. Beginning of teacher training institutes and expansion of qualification requirements.

4. Educational practices.
  a. Public support
    (1) Rate bills versus tax support.
    (2) State control versus local control.
    (3) Sectarian versus secular control.
  b. The Academy movement.
  c. The beginnings of the public high school -- Boston English Classical School.
  d. The vernacular as the language of education.
  e. The Land Grand Act and the rise of State Universitites.
  f. The educational program.
    (1) Expansion of the curriculum.
  g. Teacher status and the start of teachers' organizations.

F. American Education expands -- 1865-1918
1. Social and political environment.
  a. Civil War and an expanded concept of freedom.
  b. Industrialization.
  c. Increased urbanization.
  d. Growth of labor.
  e. A growing middle class.
  f. Immigration -- the new wave.
  g. America as a world power.
  h. Increased suffrage.
2. Changing social theory.
  a. Evolution and social evolutionism.
  b. Fundamentalism versus liberal theology.
  c. Idealism and realism as opposed to traditional theories of man and his universe.
  d. Objective psychology.
  e. Rise of pragmatic philosophy of knowledge.
    (1) Increased involvement with the scientific method.
  f. Expansion and specialization of organized knowledge.
  g. Progressivism, conservatism, and individualism in political theory.
3. Educational theory.
  a. Continued demand for expanded equality of opportunity.
  b. New demand for federal aid to education.
  c. Demands for curriculum expansion and change.
    (1) Pestalozzi, Herbart.
    (2) Subject centered versus student centered.
    (3) Dewey recasts the problem.
  e. Change in concept of purposes.
    (1) Reports of National Committees -- National Education Association.
  f. Teaching and professionalization of the role.
4. Educational practice.
  a. Expanded offerings and opportunities at all levels.
  b. Increased compulsory attendance.
  c. Rise of junior high school and junior college.
  d. Centralized school administration.
  e. Change in aims and consequent practice.
  f. Specialized versus comprehensive schools.
  g. Expansion of the curriculum.
  h. The elective system.
  i. Increased teacher preparation and resultant change in teacher status.

G. Contemporary World -- 1918-Today.
  1. Social and political environment.
    a. Economic growth.
      (1) Laissez-faire capitalism versus pragmatic liberalism.
      (2) Labor as an economic and political force.
      (3) Social welfare as a national effort.
    b. The challenge of new world political movements.
      (1) Facism.
      (2) Communism.
    c. The drive for civil rights.
  2. Social theory.
    a. Changing concepts of religion and man.
      (1) Increase in emphasis on secularism.
      (2) Expanded belief in the power of human knowledge.
    b. Psychological views of man.
      (1) Connectivism and behaviorism.
      (2) Field theories.
      (3) Psychoanalysis.
      (4) Social psychology.
  3. Educational theory.
    a. Segregation and discrimination versus equality of opportunity.
    b. Religion in the schools.
    c. Progressive theories of education.
    d. Education for nationalism and education for internationalism.
    e. Loyalty as an issue in teaching.
  4. Educational practice.
    a. Centralized authority and decentralized administration.
    b. Expanded democratic practices in school control and operation.
    c. New relationships in local, state, and federal authority.
    d. Increased community participation and criticism.
    e. Demands for change in aims, content, and methods.

V. Skills to be developed:
  A. The ability to analyze current issues in education historically.
    1. The ability to recognize the historical antecedents of current issues.
    2. The ability to use the methods of historical analysis.
  B. The ability to recognize the relationships existent between the cultural context of an historical period and the dominant educational policies and practices.

COURSE DESCRIPTION

Social Sciences Division, History Department

1. Course Title: United States History

2. Course Number: History 250

3. Catalog Description:
A critical examination of selected issues, problems and ideas as focused around selected, contrasting leaders from

Alexander Hamilton and Thomas Jefferson to Herbert Hoover to Franklin Roosevelt.

4. Prerequisites: None

5. Course Objectives:

This course is designed to assist the student in developing:

1) Some knowledge of the major political, economic, social and cultural trends in the development of American society during the past two centuries
2) Some awareness of the complexity of the historical development of the United States
3) Some skill in reading and analyzing political, economic and social problems in American history
4) Some understanding of the relationship and interdependence between American history and other areas of study in the social sciences and humanities
5) Some understanding of the effects on American development of influences from abroad and of America's position in today's family of nations
6) Some awareness on the part of the student of his place in and responsibility to this American society.

6. Expanded Description:

Consideration of ideas, issues, problems, and policies, based principally upon study of the writings and utterances of the following pairs of American leaders will provide the substance of this course. Classroom discussion of primary materials related to the following figures will focus on the principal ideas and issues of the periods of time in which the following leaders lived:

I. Alexander Hamilton - Thomas Jefferson (5 weeks)
II. Andrew Jackson - John C. Calhoun (2 weeks)
III. Abraham Lincoln - Jefferson Davis (2 weeks)
IV. Andrew Carnegie - Henry George (2 weeks)
V. F. D. Roosevelt - Herbert Hoover (4 weeks)

See attached elaboration of above outline.

7. Program to which applicable: (underline as appropriate)

A. General Education
B. Departmental Undergraduate Program
   a. Core course
   b. Additional Deparmental Requirement (Specify)__________________
   c. Elective
   d. Other (indicate)__________________________________

C. Programs in other Divisions or Departments (Specify)____________

D. M.A. Program (________________ and/or Social Science)
  a. Core
  b. Additional Departmental and/or Divisional requirement (Specify)
  ____
  c. Elective
  d. Other (indicate)________________________________

E. M.S. Program
  a. Core
  b. Required of all majors
  c. Electives
  d. Other (indicate)________________________________

F. Elective
G. Credential Requirement (which credential?)________________

8. Methods of Evaluation: (underline as appropriate)

A. Examinations - (1) Frequency:
  [✓ Final]
  Periodic-one, [✓ two], three, four
  Other (specify)____________

  (2) Type:
  [✓ Objective]
  [✓ Essay]
  Oral
  Performance
  Other (specify)____________

B. Term Reports - Oral
  Written
C. Projects - Field Trips
  Library Research
  Workbooks
  Other (specify)________________________
D. Laboratory Techniques
E. [✓ Class Participation] - [✓ Discussion]
  Panel or group
  Class leadership
  Attendance
F. [✓ Readings] - Newspapers
  Periodicals
  [✓ Books]
  [✓ Oral Report]
  [✓ Written Report]

9. Methods used in teaching course: (underline as appropriate)

[✓ Lecture]
[✓ Discussion]
Demonstration
Supervised Experimentation
Other (specify)________________________________

10. Teaching aids utilized: (underline as appropriate)

[✓ Maps]

Motion pictures
Slides and projections
Blackboard
Artifacts
Demonstration apparatus
Other materials (specify)________________________________

11. Syllabi, Examinations, Reading lists, Bibliography

OUTLINE: Historical Foundations of Education

Preparatory courses: (Required) A one-year course in the History of Western Civilization. (Suggested) A survey of United States history, and introductory courses in Philosophy, Psychology, and Sociology-Anthropology.

Textbooks and books providing general coverage of American history:

(1) a textbook in the history of education in America
(2) Richard Hofstadter, William Miller, and Daniel Aaron, The American Republic (2 vols.); and Carl Degler, Out of Our Past: The Forces That Shaped Modern America*; Samuel Eliot Morison and Henry Steele Commager, The Growth of the American Republic (2 vols.); Ralph H. Gabriel, The Course of American Democratic Thought; Merle Curti, The Social Ideas of American Educators; Richard Hofstadter, Anti-intellectualism in American Life.*

*Title available in paperback edition.

Course outline:

I. The Foundations of American Education: The Colonial, Revolutionary, and Early National Eras (1607-1820).

A. The English (and European) heritage.

B. Colonial institutions.
  1. Church and state.
  2. Social and economic groups.
  3. Economic developments.

C. Education for the colonists.
  1. Content and significance.
  2. Support: church, state, and private.

D. The Education of the Negro.
  1. North and South.
  2. Religious, community, and private schools.
  3. The Society for the Propagation of the Gospel in Foreign Parts.

READ: Daniel J. Boorstin, The Americans: The Colonial Experience,* esp. Part Six. (Note, too, the excellent bibliographical essay, pp. 396-99.)
Bernard Bailyn, Education in the Forming of American Society.*
Perry Miller, The New England Mind: The Seventeenth Century.*
________, The New England Mind: From Colony to Province.*
Samuel Eliot Morison, The Puritan Pronaos. Studies in the Intellectual Life of New England in the Seventeenth Century. (Reissued as Intellectual Life of Colonial New England.*)
________, The Founding of Harvard College.
________, Harvard College in the Seventeenth Century, 2 vols.
Marcus Jernegan, Laboring and Dependent Classes in Colonial America, 1607-1783.
Carter G. Woodson, The Education of the Negro prior to 1861.

II. The Era of Nineteenth Century Reforms (1820-1860)

A. Social and economic reforms.
    1. The intellectual and ideological bases of reform.
    2. Group and class pressures for reform.
    3. Educational reform.

B. The growth of nativism and Catholic-Protestant conflicts.

C. The Negro in America.
    1. The South.
        a. Behind "the cotton curtain": Southern attitudes and institutions.
        b. The plantation "school" for slaves.
        c. The free Negro.
    2. "North of Slavery": prejudice, discrimination, and segregation in the free states.
        a. Official and private patterns.
        b. Ethnic conflicts.

READ: Alice F. Tyler, Freedom's Ferment: Phases of American Social History from the Colonial Period to the Outbreak of the Civil War,* esp. Ch. X.
F. T. Carlton, Economic Influences upon Educational Progress in the United States, 1820-1850.
Robert Ernst, Immigrant Life in New York City, 1825-1863.
Oscar Handlin, Boston's Immigrants: A Study in Acculturation, rev. and enlarged ed.
Ray Billington, The Prostestant Crusade, 1800-1860.*
John W. Pratt, "Governor Seward and the New York City School Controversy, 1840-42," New York History, XLII (October, 1961), 351-364.
Clement Eaton, The Growth of Southern Civilization, 1790-1860,* esp. Ch. V (esp. pp. 113-119).
Kenneth M. Stampp, The Peculiar Institution: Slavery in Ante-Bellum South.*
Stanly M. Elkins, Slavery: A Problem in American Institutional and Intellectual Life.*

Richard C. Wade, Slavery in the Cities: The South, 1820-1860.
Leon Litwak, North of Slavery: The Negro in the Free States, 1790-1860,* esp. Ch. V.

III. The Emergence of Urban-Industrial America (1860-1920)

A. The new economic order and its demands upon education.

B. The federal government and education.
  1. Higher education.
  2. Proposals to assist the public schools.

C. Continuing religious controversy.

D. A nation of immigrants.
  1. Patterns of immigration.
  2. The immigrant and the schools.

E. Urban America.
  1. The rise of the city.
  2. Settlement houses and social workers.

F. The Negro in "Jim Crow" America.
  1. The South.
  2. The North.

G. Professionalism and progressivism in education.

READ: Samuel P. Hays, The Response to Industrialism, 1885-1914.*
Gordon C. Lee, The Struggle for Federal Aid, First Phase, a History of the Attempts to Obtain Federal Aid for Common Schools, 1870-1890.
Allen J. Going, "The South and the Blair Bill," Mississippi Valley Historical Review, XLIV (September, 1957), 267-290.
John Higham, Strangers in the Land: Patterns of American Nativism, 1860-1925.
Donald L. Kinzer, An Episode in Anti-Catholicism: The American Protective Association.
Oscar Handlin, The Uprooted,* esp. Ch. IX.
Gilbert Osofsky, Harlem: The Making of a Ghetto; Negro New York, 1890-1930.
Seth M. Scheiner, Negro Mecca: A History of the Negro in New York City, 1865-1920.
Roy Lubove, The Professional Altruist: The Emergence of Social Work as a Career, 1880-1930.
Jane Addams, Twenty Years at Hull-House.*
Josephine Goldmark, Impatient Crusader (a biography of Florence Kelley).
Nathan Glazer and Daniel P. Moynihan, Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City.*
C. Vann Woodward, The Strange Career of Jim Crow,* 2d rev. ed.
________, Origins of the New South, 1877-1913.*

August Meier, Negro Thought in America, 1880-1915.
Lawrence A. Cremin, The Transformation of the School: Progressivism in American Education, 1876-1957,* esp. Chs. I-V.
Sol Cohen, Progressives and Urban School Reform: The Public Education Association of New York City, 1895-1954.

IV. Recent America (1920 to the present)

A. The expansion of the social service state.
  1. Federal programs to public and private institutions.

B. The Negro in contemporary America.
  1. The dilemma of the urban Negro.
  2. The problems of segregation, north and south.
  3. The struggle for civil rights.

C. The Puerto-Rican immigrant.
  1. The problems of New York City.
  2. The Puerto-Rican and other minority groups.

D. The Mexican-American in the Southwest.
  1. The conflict of cultures.
  2. Patterns of segregation.

E. The totalitarian challenge and the democratic response.
  1. Sputnik and the curriculum.
  2. Domestic threats to freedom in the schools.

F. The problems of the schools in urban America.

READ: Cremin, The Transformation of the School,* esp. Chs. VI-IX.
Robert S. Lynd and Helen M. Lynd, Middletown: A Study in Contemporary American Culture,* esp. Chs. XIII-XVI.
________ and ________, Middletown in Transition: A Study in Cultural Conflicts,* esp. Ch. VI.
Gunnar Myrdal, An American Dilemma,* esp. 2d ed. (1st ed. abridged by Arnold Rose as The Negro in America*; 2d ed. paperback, 2 vols.).
Kenneth Clark, Dark Ghetto: Dilemmas of Social Power.
Patricia Cayo Sexton, Spanish Harlem: Anatomy of Poverty.
Glazer and Moynihan, Beyond the Melting Pot,* esp. pp. 1-136.
James Conant, Slums and Suburbs.*
Frank Riessman, The Culturally Deprived Child.
St. Clair Drake and Horace R. Cayton, Black Metropolis: A Study of Negro Life in a Northern City,* (paperback edition, revised, 2 vols.)
Theodore Caplow, Sheldon Stryker, and Samuel E. Wallace, The Urban Ambience: A Study of San Juan, Puerto Rico.
A. L. Schorr, Slums and Social Insecurity.
C. Wright Mills, Clarence Senior, and Rose K. Goldsen, The Puerto Rican Journey.
Lawrence R. Chenault, Puerto Rican Migrant in New York City.
Dan Wakefield, Island in the City.*

Joseph Monserrat, Cultural Values and the Puerto Rican.
Gary S. Becker, Economics of Discrimination.
Arthur C. Gernes, Implications of Puerto Rican Migration to the Continent Outside New York City.
U.S. Dept. of Labor. Office of Policy Planning and Research, The Negro Family: The Case for National Action.* ("The Moynihan Report")
Horace Mann Bond, The Education of the Negro in the American Social Order.
Harry Ashmore, The Negro and the Schools.*
Charles Silverman, Crisis in Black and White.
Oscar Handlin, The Newcomers: Negroes and Puerto Ricans in a Changing Metropolis.
Oscar Lewis, The Children of Sanchez.
__________, Pedro Martinez.
State of California. Department of Industrial Relations, Californians of Spanish Surname.
Ruth D. Tuck, Not with a Fist: Mexican-Americans in a Southwest City.
Beatrice Griffith, American Me.
Raul Morin, Among the Valiant: Mexican-Americans in World War II and Korea.
Mexicans in California: Report of Governor C. C. Young's Fact-Finding Committee.

CHAPTER VI - SUMMARY AND RECOMMENDATIONS

The major differences in the teacher training program and curriculum developed for Project TEACH as compared to the regular training program for teachers at California State College at Los Angeles was in the on-site observation participation and the methods areas.

During the pilot year of the Project, the changes in the Foundation area were minor. For the most part, the courses were taught as originally planned. That is, with a single course covering historical, sociological, and philosophical foundation of education, and a second single three-unit course covering the psychological foundations of education. The critical examination of this procedure, both by the students as well as by the faculty, made it clear that the very structure of the foundations' program was inimical to the development of that background of knowledge needed by teachers working in disadvantaged areas; and for this reason it was clear that some basic change in the whole structure of the curriculum was needed.

In addition to this, it was obvious early in the development of the Project that, in some respects, the differences in foundations' courses for teachers planning to teach in disadvantaged areas and those with other career plans were in many respects more of application, more of utilization of the principle rather than the change in the principles being taught. That is, for example, the psychological foundations' course, that involved with new learning theory or new principles of child development, or different developments of assessment in measurements as far as principle or the differences in application required changes on the part of the teacher and curriculum quite different than that planned for the other aspects of the teacher education curriculum. In this regard, the summary is then divided between the several foundation aspects with particular recommendations for each.

Psychological Foundations

In summary then, for the psychological foundations the single course curriculum was recommended to be retained and has been so adapted in the new curriculum. However, a book of readings, making application of the psychological principles to the problems of teaching in disadvantaged areas, has been developed and utilized by the faculty teaching the psychological foundations course. In addition, some modifications in the curriculum outline have been proposed as suggested by the faculty and by the students. By and large, however, the only major change in the program recommended as a result of our experiencewith this aspect of the foundations' curriculum is that both psychologists from the Department of Psychology in the School of Letters and Science and educational psychologists from the School of Education should participate on a team-teaching basis in the teaching of the educational psychology foundations' course. And further, a prerequisite of the course in human behavior, Psychology 150, should be taken by all students coming into the educational psychology course and in advance of registering for the psychological foundations' course, Educational Psychology 400.

Sociological Foundations

For the new-teacher preparation, sociological foundations, today, must be expanded to include anthropological foundations of education. This was clear from the recommendations not only of those members of the faculty teaching in the social foundations field within education, but also from the Departments of Sociology and Anthropology. The students' reactions to the material presented by the anthropologists also was extremely favorable and indicated that this work was among the most helpful part of the foundations' program. However, to attempt to maintain such content within a single three-unit course that also shares philosophical and historical foundations is clearly impossible, and the program has recommended and the school has accepted a separation into three separate courses of sociological foundations, historical foundations and philosophical foundations. The problem, and a vexing one, faced by the faculty in the development of sociological foundations is based on the fact that most students know better what kind of questions to ask, what kind of information and learning is needed in the sociological foundations area in a much more appropriate and highly motivated way after they have had some teaching experience. It is recommended, therefore, that as a part of any graduate program developed for in-service training and after-service training of teachers that concentration in the anthropological and sociological foundations' area is particularly important and would be particularly fruitful. An increase in the amount of fieldwork and observation is also recommended within the existing social foundations' course. And finally, the outline for the course has been changed on the basis of the faculty recommendations. Here again, joint teaching between the School of Education and the School of Letters and Science is recommended.

Philosophical Foundations

If one course in the foundation area needs to be postponed until after the student has had some teaching experience, it would appear that philosophical foundations would best meet this postponement requirement. In many instances the questions raised are fundamental to the curriculum material and objectives to be reached but are not viewed by those preparing to teach as being relevant to the credential requirements they are about to meet. After the teacher has had some experience, he is prepared to question the choices made of methods curriculum procedures that may have been fostered by the traditional requirements in curriculum within the district or the school setting. Herein, a careful and critical examination of philosophical issues was made before being experienced. At least this is the response received from many in the informal interviews of the pilot group of teachers.

Historical Foundations

Two major improvements were made in the historical foundations' section of the teacher education curriculum. For the first time, the historians from the Department of History and the consultants from the Department of History at the University of Southern California participated in the revision of the curriculum. Second, a separate course in historical foundations was developed. I think, it should be pointed out that this course should not be tried and was not tried on the first pilot groups that came through the program. It was the result of our experience with the combined course on the pilot group that the recommendation that a separate course be developed was made.

This new course is selective in content, it requires a concentration, particularly on minority group history as it is appropriate to the geographic teaching areas in which students would be going, and it requires historical background on the part of the student - something that is frequently missing in the prerequisites to historical foundations' courses in education. The course requires, by its very nature, that the teacher of the course have a major in history as well as teaching experience. On the basis of our experience in the examination of the course proposal it would seem most appropriate that it either be taught by a team of faculty, to include the members of the History Department as well as from the Foundations Department of Education, or that it be at least jointly sponsored by the History Department and the School of Education and listed in both sections of the catalog. Whether or not taking the course would make a difference, again, in the performance level of the teacher of disadvantaged areas remains to be seen. Certainly, the intellectual content is much higher in the revised proposal and much more realistic in terms of depth in history and accuracy in history proposed. The work of Professor Boskin at the University of Southern California, the work of Sam McSeveney, formerly with the History Department at California State College at Los Angeles now with the History Department at Brooklyn College, made the major contribution to this very important part of the revised curriculum.

In summary then all of the work in the foundations' area comes to a head in the recommendation that in the foundations' area of the teacher education curriculum joint teaching, joint appointments, joint course development between the academic departments in the School of Education on the basis of our experience would greatly improve the foundations' work with teachers preparing to teach in disadvantaged areas.